3.

A DISCOURSE Concerning INVOCATION OF SAINTS.

How ſhall they call upon him in whom they have not believed? Rom. 10. 14.

LONDON,

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A DISCOURSE Concerning INVOCATION OF SAINTS.

AMONGST many other very corrupt and erroneous Doctrines of the *Romaniſts*, the Church of *England* in her twenty ſecond Article condemns that *of Invocation of Saints, as a fond thing, vainly invented, and grounded upon no warrantry of Scripture, but rather repugnant to the Word of God*; and in her Learned Homily againſt the Peril of Idolatry paſſes yet a much ſeverer Cenſure upon it, and makes all thoſe that believe and practiſe it, *Guilty of the ſame Idolatry that was amongſt Ethnicks and Gentiles.* How ſharp ſoever this charge may be thought to be, tis, you ſee, the

plain ſenſe and judgment of our Church, and what I believe is the Truth, and no hard matter to make good.

To proceed therefore in the eaſieſt and cleareſt method I can, I propoſe to ſum up all that I think needful to be ſaid upon it under theſe following heads.

1. *What's the profeſt Doctrine and practice of the Church of* Rome *as to Invocation of Saints?*

2. *On what occaſion it began and ſpread in the Church?*

3. *That there is not the leaſt proof for it from Scripture.*

4. *That there is no proof for it from the Fathers of the firſt three hundred years, and more.*

5. *That there is full and evident proof in Scripture againſt it.*

6. *That the Fathers of the firſt and pureſt Ages till after three hundred are all expreſs and poſitive in their writings againſt it.*

7. *That the Doctrine and Practice of Saint-Invocation is Impious and Idolatrous.*

I. *What's the profeſt Doctrine and Practice of the Church of* Rome *as to Invocation of Saints?*

AN Account of this I ſhall give you firſt in general, as it is ſet down in the decree of the *Trent*-Council, and then lay it before you more at large diſtributed under ſeveral particulars.

In the twenty fifth Seſſion of that pack'd Synod we have its decree in theſe words; *That all Biſhops and Paſtors that have the Cure of Souls do diligently inſtruct their Flock that it's Good and Profitable, Humbly to Pray unto*

unto the Saints, and to have recourſe to their Prayers, help and aid; And then to reinforce the Obligation of it, it denounces an Anathema againſt all thoſe who ſhall find fault with it, or refuſe to practiſe it; ſo that now whoſoever ſhall be ſo hardy as to think and teach the contrary, to ſay, that either it ought not to be done, or that it's a fooliſh thing to do it; that the practice is little leſs than Idolatry, repugnant to the Doctrine of the Scriptures, hugely derogatory to the Glory of God as Sole Governour of the World, and highly injurious to the Honour of Chriſt as the only Mediatour betwixt God and Man, does, in the judgment of that Church, *think impiouſly*; and if the Popes Power as well as his infallibility does not fail him, he muſt be Curſt and Damn'd for it. But, for once, not to be frighted with his vain Thunder, I ſhall proceed in due place by God's aſſiſtance to prove all the foregoing particulars againſt it, when I have given you yet a fuller deſcription of it. Firſt then,

1. The leaſt and moſt excuſable thing in this Doctrine and practice, is, to Pray to Saints to Pray for them. Thus much is not only confeſt by them, but made the pretence to bring off this Doctrine without the Charge of Idolatry and Creature-Worſhip: We do no more in Praying to Saints departed, ſay they, than one Living Chriſtian does to another, when he ſays, Pray Sir, Pray for me, or remember me in your Prayers. But, was this indeed the true meaning of ſuch Devotions, it's ſo far from being any juſtification of them, that the Apology it ſelf is ſinful, and admitting the excuſe, the practice no leſs to be condemned. For,

When they Pray to Saints departed to Pray for them, thoſe Saints do either hear their Prayers and become acquainted with their deſires, or they do not; If they

do hear all thoſe Prayers that are put up to them at the ſame time by inumerable perſons, and that in far diſtant places, what's this but to aſcribe to them that ubiquity and omnipreſence, that's ſolely, peculiarly and incommunicably in God? If they do not, then it's very abſurd and ridiculous, and a great abuſe of that reaſon God hath given men for other ends than to trifle with, to Pray to them. For, to what purpoſe ſhould they Pray to them that can't hear them? Why ſhould they beſeech thoſe to be their Advocates to God and recommend their particular caſes to him, whoſe caſes they cannot, by any way that we know of, come to underſtand? As for their Learning and ſeeing all things in the Glaſs of the Trinity, or learning them by particular revelation from God; as God has declared no ſuch thing to us, ſo is it not to be known by the Light of Nature, but the contrary is very probable, if not certain; as ſhall be made to appear in the ſequel of this Diſcourſe. It is not denyed but that bleſſed Spirits who are ſafely landed upon the Shore, do Pray for their Partners who are ſtill behind beating it on the Waves; it is not denied but that Saints in Heaven may Pray in particular to God for their Friends and Relations, whoſe neceſſities and infirmities they were well acquainted with before they left the Body; ſo 'twas agreed betwixt St. *Cyprian* and *Cornelius*, that who went firſt to Glory, ſhould be mindful of the others condition to God; for, why ſhould their Memories or their Charity be thought to be leſs in Heaven than they were on Earth? We know 'twas the practice of ſome good Men in the Primitive times to recommend themſelves to the Prayers of the Saints, that is, to deſire God to hear the Prayers that the Saints in Heaven did make in their behalf; and to apply themſelves to the Martyrs a little before their ſuffering,

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when they themſelves were entred into bliſs, to interceed with God for thoſe who were yet on the way paſſing thither with fear and trembling. But now is there no difference betwixt the Saints interceſſions for us and our Invocation of them? Betwixt their Praying for us in Heaven and our Praying to them on Earth? Is there no difference betwixt one Living Chriſtian Praying to another to Pray for him, who hears his requeſt and who is acquainted with his condition, and our addreſſing to Saints departed to Pray for us, who know us not, and who are ignorant of our ſtate?

Again, when they Pray to Saints departed, they do it with all the Rites and Solemnities of a Religious Worſhip, in Sacred Offices, upon their Knees, with uncovered Heads, with Hands and Eyes lifted up, in times and places dedicated to Gods Worſhip; now, though it ſhould be true, that they do no more than Pray to Saints to Pray for them, yet doing it in that manner, with ſuch External Acts of Devotion that are confeſt to be the ſame wherewith we call on God, I do not ſee, how they can be excuſed, even on this account, from attributing that Honour to the Creature which is due only to the Creator. As God is owned to be infinite in himſelf, and to have incommunicable perfections, ſo there ought to be ſome peculiar and appropriate Acts and Signs of Worſhip to ſignify that we do inwardly ſo eſteem and believe of God, and when theſe are once determined by the Law of God or the univerſal reaſon and conſent of Mankind, the applying them to any elſe but him, is a plain violating his peculiarities and robbing him of his Honour. And now in this reſpect alſo I cannot diſcern how the *Romiſh* Invocation of Saints is of the ſame nature with our requeſting our Fellow-Members to Pray for us? For (not to mention again the preſence of theſe, and the abſence of the other) is

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there no difference betwixt my desiring an eminently good Christian to Pray for me, and falling down on my Knees with Hands and Eyes lifted up, and that in a Temple, to him, with that request? Would not every good Man that has any regard for the Honour of God presently shew his detestation of such an action? Would he not say to me as St. *Peter* to *Cornelius* falling down before him, *Stand up, I my self also am a Man?* Would he not with St. *Paul* have rent his Garments and with much Holy indignation cryed out to me, as he to the Men of *Lystra*, designing the same Honours to him and *Barnabas* wherewith they Worship'd their Gods, *Why do ye these things, we also are Men of like Passions with you?* As the Saints in Heaven cannot be supposed to lose any thing of their Love and Charity towards their Fellow-Members by going thither, so neither can they be thought to abate any thing of their Zeal and fervour for the Honour of God, and therefore certainly what they did and would have refused here on Earth, they must with higher degrees of abhorrence reject now they are in Heaven.

Moreover, if this be all they mean by all their several Offices of Devotions to Saints departed, that they should Pray for them unto God, why in all this time that these forms have been complained of, has not the sense of them been better expresst? Whence, I Pray, should we take the meaning of such Prayers but from the usual signification of the Words? But, if not; why has no Inquisition past upon them? Why have not the grossest and rankest for Superstition and encroaching on the Prerogative of God, been expunged and blotted out? Why all this while has there been no review, no comments upon them, no cautions and instructions written and bound up with their Breviaries, Rosaries and Hours, that the People might know how to understand them?

them? If the form of words in their Saint-Invocation be the ſame that is uſed to God, but their ſenſe and meaning otherwiſe; Why don't they tell this to the World and make their explication as publick and as general as the Prayers?

Certainly, the Biſhops and Governours of the *Romiſh* Church, and thoſe that have the care of Souls amongſt them, are either guilty of groſs and willful neglects to the People, or elſe, whatever they ſay to us, their will is, that the People ſhould underſtand thoſe Prayers according to the cuſtomary and received uſe of the words; and then I am ſure they Pray, not only to Saints to Pray for them unto God, in order to the obtaining of him ſuch aids and ſupplies they want, but to Saints themſelves for thoſe very bleſſings. As will appear at large in the next particular.

2. They Pray to Saints departed for thoſe very bleſſings that none but God can give. To what purpoſe elſe do they adviſe us to fly, not only to their Prayers, but *their help and aſſiſtance*; which words, *help and aſſiſtance*, would have been altogether ſuperfluous, was not ſomething elſe meant by them than only *that* of their Prayers. *Opem auxilium q; Trid. Con. ſeſs. 25.*

To what purpoſe elſe do they Pray to them to *viſit* them, *to make haſte and come* to them, did they not expect ſome other aid and aſſiſtance from them than bare Praying for them? For that certainly might have been better and more conveniently performed in Heaven, before the Face of God. *Propere veni, accelera.*

To what purpoſe elſe in ſome particular caſes do they put up their Addreſſes to one Saint rather than to another, according as in this World they were famous, either for ſome eminent Grace ſhining in them, or for ſome ſtrange cure or extraordinary deliverance wrought by them, but only, that they believe and truſt, that thoſe

thoſe, who did ſuch great things on Earth, are much more willing and able to do them now they are in Heaven, where, while other Graces ceaſe, Charity and Beneficence are perfected and abide for ever?

Thus becauſe *St. Roch* was ſignally Charitable in aſſiſting thoſe who were infected with the Plague, therefore do they call upon him in times of Infection; becauſe *St. Apollonia* had all her Teeth ſtruck out for her undaunted Confeſſion of the Faith of Jeſus, therefore do they fly to her for eaſe againſt the Rage of Teeth; becauſe St. *George* was by profeſſion a Souldier and renowned for wonderful Atcheivements, therefore have they recourſe to him for aſſiſtance againſt Enemies. 'Tis true, was it Lawful to Addreſs to any at all, this might be a ſufficient reaſon, why they Addreſs to this rather than to another Saint, becauſe his or her former actions or ſufferings do beſt ſuit and befit their preſent caſe; but, being not ſure that theſe and ſuch like Canonized Saints of the *Romiſh* Church are Saints in Heaven, being ſure, if they are, they can't hear us, nor know our particular State, much leſs beſtow health and deliverance upon us, whileſt we Love and Honour the Memory of Saints indeed, we ought to call only upon God, who only is *a preſent help in time of need* and *the Saviour of them that put their truſt in him.*

But to put this out of doubt, it will not be amiſs to ſet down ſome of their forms of Devotion to Saints departed; And here not to rake for them in ſome obſcure Authors that have privately ſtole into the World, I ſhall need go no farther then the preſent *Roman* Breviary Corrected and Publiſhed by the Decree and Order of the Council of *Trent.* The Bleſſed Virgin is there Invocated in the Feaſt of the Aſſumption, *For ſtrength againſt Enemies*, and in the Hymn frequently uſed in her office, ſhe is not only *called the Gate of Heaven*,

ven, but intreated to *looſe the bonds of the Guilty, to give light to the blind, to drive away our evils, to obtain good things for us, and to ſhew her ſelf to be a Mother*, (that is, as the Maſs-Book of *Paris* 1634 interprets it) * *in right of a Mother to command her Son.* In another place ſhe is ſued to *for help to the Miſerable, for ſtrength to the Weak, for comfort to the Afflicted, and that all that Celebrate her Feſtivals may feel her aſſiſtance:* And but that I ſaid I would not hunt for matter, I could ſend you to Authors of theirs, and not of the leaſt note, where we may read ſuch Blaſphemy as this; † *That God hath given the Virgin* Mary *half of his Kingdom.* * *That the Prayers made to, and by the Saints, are better than thoſe made by Chriſt.* † *That the Mothers Milk is equally to be eſteem'd with the Sons Blood.* This you may take for a taſt of that *Hyperdulia*, that ſuper-refin'd ſervice, which they put up to the bleſſed Virgin; and yet that to the Apoſtles and other Saints of leſs magnitude comes not much behind it; *St. Peter* is intreated by the Power given to him, *To hear their Prayers, to unty the bonds of their iniquity and to open the Gates of Heaven*; all the Apoſtles, *to abſolve them from their Sins by their command, to heal all their Spiritual maladies and to encreaſe their virtues.* *St.* Andrew is ſupplicated *for patience to bear chearfully the Croſs of Chriſt*; St. Francis, *for deliverance from the drudgery and bondage of Sin*; St. Brigit, *for Wiſdom againſt the Snares of the World*; St. Nicholas, *for Courage againſt the aſſaults of the Devil*; St. Agnes *for the chiefeſt of Graces, that of Charity*; and St. Catharine, *for all Graces*; we are taught to Pray to be delivered from Hell, and to be made partakers of Heaven by their merits; to fly to them as our Patrons and Advocates, to put confidence in their interceſſions and to aſcribe our mercies and deliverances to their Power and Intereſt in God. In

* *O fœlix puerpera noſtra pians ſcelera, jure matris impera Redemptori.* *Dall. de cultu Lat. in lib. 3. cap. 4 p. 359.* Not denied by Natalis Alexander though he anſwers this Citation of Dalle, only ſays, *Non eſt ab eccleſia probata & quibuſdam tantum miſſalibus olim inſerta eſt.* *Hiſt. Eccl. Sec. 5. diſſert. 5. p. 343. 347.*

† *Biel. in Can. miſ. Sect. 80.*

* *Salmeron in Tim. 1. 2. diſc. 8.*

† *Carol. Scrib. in Amph. hon. Commun p. 29. Chemn. exemp. Invocat. Sanct. p. 146.*

Breviar. & miſſ.

the office of Viſitation of the Sick, the Prieſt laying his right hand upon the head of the Sick perſon, Prays, *that Jeſus the Son of* Mary, *and Saviour of the World, would for the Merits and Interceſſion of his Holy Apoſtles* Peter *and* Paul, *and all Saints, be Gracious and Merciful to him*; and in another place in the ſame office, that *through the interceſſion of the bleſſed Virgin and all Saints, he might obtain Eternal Life*; theſe are enough, but I cannot omit one more, which is a flower indeed; in the office about the Sacrament of Penance there is found this remarkable Prayer; *The Paſſion of our Lord Jeſus Chriſt, the Merits of the Bleſſed Virgin* Mary, *and of all Saints, and whatſoever Good thou haſt done and whatſoever Evil thou haſt ſuffered, be to thee* for the *remiſſion of Sins, the encreaſe of Grace and the reward of Eternal Life.* And now let the Reader judge, if this be not to give the Creature that Worſhip that's due only to the Creator, and to ſeek to obtain thoſe bleſſings from finite Beings and through their procurement, which only Almighty God and his bleſſed Son Chriſt Jeſus can give unto Men.

Ritual. de Viſit. Infirm.

Meritis & interceſſione S.S.

Ritual. Rom. de Sacram. pœnit.

3. 'Tis the Doctrine of the Church of *Rome*, that Mental Prayers as well as Vocal are to be put up to Saints departed; So the *Trent*-Council decreed, ſo their Biſhops and Paſtors are enjoyned to teach the People, and ſo they practiſe, this being a form of Prayer to Saints in frequent uſe amongſt them, *With the deſire of our Hearts we Pray unto you, regard the ready Service of our minds*; So that according to them Saints departed do not only hear our Prayers, but know our Hearts alſo; and indeed this is neceſſarily implied in every Prayer that's made to them, *viz.* that they not only hear the Prayer, but know the diſpoſition of the Heart from whence it proceeds, otherwiſe the Hypocritical Suppli-

Voce vel mente Supplicare.

Supplicant muſt be ſuppoſed as likely to obtain their favour as the Sincereſt Votary.

4. They not only Pray to them with Mental and Vocal Prayer, but

They Confeſs their Sins to them. Very remarkable is that form of Confeſſion in the Reformed *Roman* Miſſal, *I Confeſs to Almighty God, to the ever Bleſſed Virgin, to Bleſſed* Michael *Arch-Angel, to Bleſſed* John Baptiſt, *to the Holy Apoſtles* Peter *and* Paul, *to all the Saints, and to you, Brethren, that I have Sinned in thought, word and deed.* *Ordinar. miſſæ. p. 217.*

They make Vows to them; nothing is more common then at entrance into ſome Religious Orders thus to expreſs their Devotion, *I Vow to God and the Bleſſed Virgin*; then to Vow that their whole life ſhall be devoted to the Bleſſed Virgin or ſome other Saint, according to that famous pattern, *I humbly beg of thee, Oh Mother of all Clemency, that thou wouldeſt vouchſafe to admit me into the number of thoſe who have devoted themſelves to thee to be thy perpetual Servants.* Another of this kind, not much inferiour to it, we meet with in Horſtius, *viz.* I *firmly reſolve henceforth to ſerve thee and thy Son with all Faithfulneſs, and for ever to cleave to thee.* *Francis. Albertin. de Angel. Cuſtod. p. 224.* *Horſt. in dedic. ſect. 2. p. 83.*

They offer up Laud and Praiſe to them, and intreat them to hear and receive their Thankſgivings; thus to St. *James* they Pray *that he would joyfully hear the acknowledgments that as right and due they paid to him.* 'Tis uſual with their Learned Men to conclude their Books with *Praiſe to God and the Bleſſed Virgin*, particularly *Valentia* and *Bellarmine*, the latter of which thus ends his Book concerning the Worſhip of Saints; *Praiſe be to God and to the Bleſſed Virgin, alſo to Jeſus Chriſt.* Horſtius before had it, *thee and thy Son*; *Bellarmine* here, *the Bleſſed Virgin and then Jeſus Chriſt*; where- *Brev. Rom. in feſt. S. Jacob.* *Bellar. de cul. Sanct. Lyon Edit.*

Laus deo virginiq; Mariæ, Jeſu item Chriſto.

by we may ſee they give her not only an equal part with God in their Praiſes, but by placing her before Chriſt, ſeem to give her ſomewhat of preeminence above him.

5. They appoint Angels and Saints, Deputies and Lieutenants under God in the Government of the World, and ſtick not to make them Guardians, Patrons and Patroneſſes over particular Kingdoms, Cities, Churches and ſingle perſons. The Scripture indeed frequently ſpeaks of the Knowledge, Preſence, Dignity, occaſional Miniſtry, and Embaſſies of Holy Angels, but that delegation of power the *Romaniſts* give them, whereby they make them ſhare Empire and Dominion with God in the Government of the World, can be as little prov'd of them, as of Saints departed; however I am chiefly to conſider their Doctrine and Practice in reference to the latter; they teach the People to make choice of one or more out of the number of the Saints to be their Patron; to Love them, to imitate them, through their hands to offer daily their works to God, to commend themſelves to their protection at all times, eſpecially in difficulties and temptations; they give to one Saint this precinct, and to another, that; to one, power over this malady; over that, to others; more of this you have drawn to the life in the forementioned excellent Homily of our Church againſt Idolatry, out of which I ſhall only cull ſome paſſages and refer the Reader for farther ſatisfaction to the Homily it ſelf; it compares ſuch *Saints in the* Roman *Church to whom they allot the defence of certain Countries, to the* Dii Tutelares *of the Gentile Idolaters; ſuch, to whom the ſafety of certain Cities are committed, to their* Dii Preſides; *and ſuch, to whom Temples and Churches are Builded, and Altars Erected, to their* Dii Patroni; *it tells us that the* Romaniſts *have no fewer Saints then the Heathens had*

Horſt. parad. Animæ ſect. 2.

Homil. of Idolat.

had Gods, to whom they give the Honour due to God; every Artificer and Profession has his special Saint as a peculiar God; for example, Scholars have St. Nicholas *and St.* Gregory; *Painters, St.* Luke; *neither lack Soulditers their* Mars; *nor Lovers, their* Venus *amongst Christians. The Sea and Waters amongst the* Romanists *as well as Cities and Countries have their special Saints to preside over them, as amongst the Heathens they had Gods; all diseases have their special Saints as Gods, the Curers of them; the Pox St.* Roch; *the Falling-Evil, St.* Cornelis; *the Toothach, St.* Apollonia; *neither do Beasts and Cattle lack their Gods with us, for St.* Loy *is the Horseleach, and St.* Anthony *the Swineherd, &c. where is Gods Providence and due Honour in the mean time? Who saith, the Heavens be mine, the Earth is mine, the whole World and all that therein is; but we have left him neither Heaven nor Earth, nor Water, nor Country, nor City, Peace nor War, to Rule and Govern; neither Men nor Beasts, nor their diseases to Cure; and as if we doubted of his ability or will to help, we joyn to him another helper, as if he were a Noun Adjective, using these sayings; such as Learn, God and St.* Nicholas *be my speed; such as neese, God help and St.* John; *to the Horse, God and St.* Loy *save thee; thus are we become like Horses and Mules that have no understanding; Oh Heavens! Oh Earth! What Madness and Wickedness against God are Men fallen into? What dishonour do the Creatures to their Creator and Maker? This is not written to reproach the Saints,* but to condemn *the Foolishness and Wickedness* of Men, *who make of the true Servants of God, false Gods, by attributing to them the Power and Honour which is Gods, and due to him only.*

II.

II.

On what occaſion this Doctrine and Practice began and ſpread in the Church?

GReat was the Honour the Primitive Chriſtians had for their Martyrs and Confeſſors; they frequented their Tombs, erected Altars on the places of their buryal, highly eſteemed their bones and reliques; here they rehearſed their good works done in their life time, and their Faith, Patience and Conſtancy ſhewed at Death; here they bleſſed God for that Grace that was given to them, and for that good that accrued to themſelves by their example, here they propoſed their virtues for imitation, and had their own Piety and Zeal enflamed by the remembrance of them; and the Chriſtian cauſe being then haraſſed on every ſide by implacable Enemies, the Malice of the *Jew*, and the Subtilty of the *Greek*, and the Power of the *Roman* combining with their united force to deſtroy and root it up, it pleaſed God, not only by the demonſtration of a Divine power in the Apoſtles and their immediate Succeſſors, whilſt they were alive, but alſo by many wonderful things done at their Tombs when they were dead, and by ſenſibly anſwering Prayers that were there put up to him, to confirm the Truth of Chriſtianity, to declare his approbation of the ſufferings of his ſervants, and to encourage others to Seal the Doctrine of the Goſpel with their Blood as they had done. To them in a particular manner may that of the Apoſtle be applied, *Whom God did foreknow, them he did predeſtinate to be conformed to the Image of his Son; and whom he did predeſtinate, them he called; and whom he called, them he Juſtified; and whom he Juſtified them he Glorified.* The Apoſtle having ſaid in the

Rom. 8. 29, 30. *Ver.* 28.

the verſe before, *We know that all things work together for good unto them that love God, to them who are called according to his purpoſe* ; adds as a proof of what he had ſaid, *whom he did foreknow*, would be perſons of Great and Noble minds, and ſo fit for the work, *them he did predeſtinate to be conformed to the Image of his Son*, them he did decree to ſuffer for his ſake, and by ſufferings to be made conformed to his Son, who was made perfect through ſufferings ; *and whom he did predeſtinate, them he alſo called*, them in due time he actually called forth to ſuffer for his name ; *and whom he called, them he juſtyfied*, them he approved of as Faithful Servants, as Loyal Souldiers, as Invincible Champions of Truth and Righteouſneſs ; and *whom he Juſtified, them he Gloriſied*, them he Crowned with Honour and Renown here, and with immortal Glory hereafter. This was the Teſtimony God bore to the Apoſtles and firſt Biſhops of the Church, to the Authority they had received, to the Doctrine they taught, and for which they died ; this was the Honour the Primitive Chriſtians deſervedly ſhewed to their victorious Martyrs, they did not Invocate them, but Loved their Memories, Commemorated their Virtues, aud Bleſſed God for their example ; they performed to them not any part of Religious Worſhip that was due to God only, but, (as they called it,) *an officious Worſhip, a Worſhip of Love and Society, a ſpecial and particular obſervance, a reſpect convenient and proper*, and which they could not but think was due to them on the account of the great ſervice they had done to the cauſe of Chriſt, and the more then ordinary worth and excellency that ſhined in them.

Cultus officioſus dilectionis, & ſocietatis, ſpecialis obſervantia. St. Auſt. Contr. Fauſt. l. 20. 21. ὁ λατρευτικῶς, ἀλλὰ φιλικῶς καὶ μνημικῶς. Cyril. l. 6. contr. Jul.

But afterwards in ſucceeding Ages, when through the good providence of God and favour *of Conſtantine the great*, the Church had reſt and eaſe, and Proſperity began

began to dawn upon it ; the Devil finding he colud not prevail over the Chriſtian Faith by fiery trials and temptations, betook himſelf to other, more ſecret it may be, but equally dangerous ſtratagems, and by working on the ſtrong inclinations and affections of Men to eaſe and ſoftneſs, he too ſucceſsfully attempted to deprave and corrupt it by looſe and ſuperſtitious Doctrines ; moſt Men are for ſome kind of Religion whether the Devil will or no, which, becauſe he cannot hinder, he labours what he can, it may be ſuch, that whilſt it pretends fair, may do them but little good ; and Men are forward enough to cloſe with that which offers at carrying them to Heaven on the eaſieſt terms. The Church being now out of Perſecution, and Riches and Honours attending that profeſſion, for which ſuch multitudes had loſt all, and endured the flames, the People began to be more looſe and vain in their converſations then when they ſtill expected martyrdom ; now they began to place their Religion in ſhews and pretences more than in a ſincere and ſubſtantial Piety ; and whereas before they were wont to frequent the Tombs of the Martyrs that at the ſight of the place their affections might be raiſed, their Devotions enlivened, and their Faith and Charity receive farther degrees of warmth and heat from their burning and ſhining examples, now they placed all their Religion in the bare outward obſervance of that Solemnity, and took more care to Honour the Saints by their lofty Praiſes and commendations of them, then to become Saints themſelves by imitating their Graces and Virtues ; and that, what was wanting in the one, they might make up in the other, they now began to fall into many Superſtitious Conceits and Opinions concerning them, to break out into too laviſh and indeed extravagant expreſſions of their worth and to fly too high

in their Panegyricks and Laudatory Orations. Now they began,

To attribute the miracles done at the Martyrs Tombs to the Martyrs own Power, or at least, mediation with God; the common People observing, that many Cures were wrought upon those that at those monuments applied themselves to God, were led by degrees to look upon them as so many Testimonies of the Martyrs great interest in the Court of Heaven, and instead of begging relief of God, to speak directly to the Martyrs themselves:

To fancy that the Souls of Martyrs were always hovering about their Tombs and Ashes, and so joyned their Intercessions with the Prayers of Christians that were put up to God in those places; so 'twas objected by *Vigilantius* to St. *Hierom*:

To wish that the Martyrs would Pray for them; so they cried out in the Council of *Chalcedon*, *Let Flavianus Pray for us*; and in *Theodoret*'s History of the Lives of the Fathers, we find in the close of most of them, (though some think them not to be his words, but Additions and Insertions afterwards,) *I wish and desire that by their Intercession I may obtain Divine help*: *Oret pro nobis Flavianus.*

To commend themselves to the Martyrs intercessions, to beg to be heard for their sakes, to be helpt by their Prayers, to be vouchsaf't the effects of the Prayers that were made by them in behalf of the Church below. *Commendare nos orationi, St. Aust.*

To Pray to them upon supposition if they heard or knew what was done here below; *Hear, oh thou Soul of great Constantius*, says St. *Gregory Nazianzen*, *if thou hast any understanding of these things*; the like he hath in his Funeral Oration which he made upon his Sister *Gorgonia*; *If thou hast any care of things done by us, and Holy Souls, receive this Honour from God that they have* Εἰ τις αἴσθησις. *Nazian. Orat. 3. in Julian.* εἰ δέ τις σοι καὶ τῶν ἡμετέρων ἐστὶ λόγος. *Orat. und. in Gorgon.*

any feeling of ſuch things as theſe, receive this Oration of ours ;

By ſuch ſteps and degrees as theſe, the frequenting the places where the Martyrs were enſhrined, and Honouring their Names and Memories, was turned into Superſtitious Devotion and that ſoon ended in ſolemn and downright Invocation.

Dr. Teniſon. To all this we may add, what a Learned Author of our own has ingeniouſly gueſt, that the great compliance and yielding of the *Roman* Chriſtians in this particular to thoſe Northern Nations, the *Goths* and *Vandals*, when they invaded and overun the Empire, did not a little contribute to raiſe and propagate this Saint-Worſhip and Invocation in the Church ; of all the Heathen Nations none were more Zealouſly Devoted to the Worſhip of *Dæmons* then thoſe were, whereof he gives many Teſtimonies ; now it's not improbable that the Chriſtians, to mollify their fierce natures and to induce them the more readily to embrace Chriſtianity, might indulge them ſtill that practice, excepting only the object of their Worſhip, giving them real Saints and Holy Angels inſtead of their feigned and impure Deities; and that which makes this the more probable is, that their invaſion and ſtay in *Italy*, and the riſe and growth of *Dæmon*-Worſhip there, jump exactly as to time, and both bear date from the Fourth and Fifth Centuries.

III.

That there is not the least proof for it from Scripture.

1. AND here we are first to take notice that it is freely confest by some of their own Learned Divines, that there is no expres Text either in the Old or New Testament for this Doctrine and Practice; and is it not hard to make that an Article of Faith that has no Foundation to stand on in the word of God? Or to make that a Duty that has no Law nor Sanction to bind us to the Practice of it? Were not the Scriptures written *to make Men Wise unto Salvation*, and *to instruct them throughly unto all good works*? Were they not written that *we might believe, and believing might have Eternal Life*? Do not the Apostles say, *they have made known to Men the whole will of God, and kept nothing hid from them*? Do they not abound in earnest Exhortations *to Pray, to Pray always, to Pray without ceasing, with all Prayer*? Have they not left frequent directions for the right performance of it, in a Language *that all that hear may understand, with pure hands, in Faith, without wrath and doubting*? And now can we imagine after all this, that, had Invocation of Saints been *so good and profitable a Duty*, or that it had been so great a Crime so much as to doubt of the Blessed *Virgin's Merits and Ability to help*, that they would have been wholly silent as to this matter? Were not the Apostles guided by the Holy Spirit of God? Must they not be supposed to have as hearty a concern and as burning a Zeal for the Salvation of Souls and the Glory of God as the *Trent* Fathers had? And now, had this practice been so highly instrumental to promote both these, as that Synod would have us believe, is it to be imagined

Bellar. de Sanct. beat. c. 19. Salm. in 1 Tim. 2. disp. 7. Eckius Enchirid. de vener. Sanct. c. 15. Cardin. du Perron.

2 Tim. 3. 15, 16.

John 20. 30.

1 Cor. 14.

Catech. Rom. 584.

that every one of them would have quite forgot it, and neglected to have given it in charge with as much ſtrictneſs, as they have done to all Biſhops and Paſtors, to inſtruct their Flocks in the Piety and Uſefulneſs of it? Have not the Apoſtles both by their precept and example injoyned Chriſtians to beg the Prayers of one another whilſt they are in the body? Have they not preſcribed the Sick Man, as the moſt Soveraign receipt, to have recourſe to the Prayers *of the Elders of the Church*? What reaſon then can be given that we have not any one example or precept to fly to the Prayers of Saints departed, to their help and aſſiſtance, as the more prevailing and meritorious, but only this, that they are not in a capacity to hear our requeſts, or to know our conditions? Nay, had our Saviour and his Apoſtles intended this Saint-Invocation as a neceſſary Chriſtian Duty, it would have needed a more expreſs command and penalty to have inforced its obligation, than moſt other Duties of Chriſtianity, ſince it was altogether a thing new to the *Jews* and what had never been practiſed by them; for though ſometimes in their Prayers to God, they beſought him to remember *Abraham*, *Iſaac*, and *Jacob*, that is, *his own covenant and promiſe* he had made with and to them, yet they never uſed them as interceſſors, or ſaid, *Holy Abraham, or Holy Iſaac, Pray for us.*

Jam. 5. 14.

Luk. 1. 55, 72, 73. *Deut.* 7. 8.

But to blunt the edge of this Argument that they themſelves have put into our hands againſt it, they tell us, 'twas not for any intrinſick Evil in the thing, but for ſome particular reaſons relating to the times of the Old Teſtament, and the firſt Ages of the New, that it was not mentioned and enjoyned in Scripture; but if the reaſons produced by them do hold with equal force againſt it promiſcuouſly in all Ages, as well as againſt it then, certainly the main reaſon why it's no where

preſcribed

prescribed in Scripture, is, that it might at no time be put in practice. The reasons they give are chiefly two.

For the Old Testament, they say it's not there enjoyned, because the Patriarchs and Saints departed, during that dispensation, were not admitted into the Beatifick Vision, and so could not ordinarily understand the Prayers of the Living; but, if for ought we know, *Abraham*, *Isaac* and *Jacob*, are still in the same Limbo, or place of rest they went to at first, or, if, our Saviour at his ascension into Heaven did give them a happy deliverance and took them up with him into the immediate presence of God, it's not certain, that they understand the desires of the Living any more than they did before, then there is as much reason not to Invocate them now, as there was not to do it then. Many of the *Romanists* will not have the Saints in Heaven come to know the desires of their Living Votaries by the benefit of the Beatifick Vision which they enjoy, but by particular Revelation from God, and if so, then the Old Testament worthies were as capable of it, and consequently there was as much reason to Pray unto them before our Saviours coming, when they were but in Paradise, as afterwards when by his Glorious Victory and Triumph over Death they were exalted into Heaven, since God could have revealed the requests of their supplicants alike to them in all places, in one as well as another; besides, considering the great esteem and veneration the *Jews* ever had for those great Men, the Founders of their Nation, *Abraham*, *Isaac*, *Jacob*, *Moses*, *Joshua* and others, had there been no evil in the thing, no reason can be given why it was not preached to the *Jews* by our Saviour and his Apostles as the most likely argument to win them to embrace the Christian Religion.

For

For the New Teſtament they ſay, 'tis not there enjoyned, becauſe it would have been a great offence and ſcandal to the new converted Gentiles, and have given them an occaſion to think, that they had only changed their Gods but not their Religion, that the Chriſtian Doctrine was only a device of the Apoſtles to thruſt out their old *Dæmons* and *Heroes* and to put in themſelves; that as thoſe had hitherto been Worſhipt for the great ſervices and benefactions they did in this preſent World, ſo they for the future might have the ſame Honour done them for the full diſcoveries they had made, and excellent directions they had given, relating to a future and more happy State.

And is not this a good Argument and does it not hold ſtill againſt *Romiſh* Invocation? Is it not of as much force now to caſt it out of the Church as it was then not to bring it in? Does it not give infinite offence to a great part of the Chriſtian World, and is it not eſteem'd, and that juſtly, by them to be the old Pagan-Worſhip revived, or ſomething very near it? For, it is not enough to excuſe them from it that the object of their Invocation is not the ſame, that they do not with them pay this Worſhip to the Heathen Deities, (who, though in ſome reſpects they had been Patrons and Benefactors to their Country, were yet in others very lewd and unworthy perſons,) but to the Apoſtles of Chriſt and Chriſtian Martyrs (who in all reſpects were highly deſerving of the World) whilſt they agree in the ſame act and kind of Worſhip and give that Honour to the Creature which properly and peculiarly belongs to God; and herein eſpecially did the Pagan Worſhip and Superſtition conſiſt.

2. We ſhall now examine the chief of thoſe Texts the *Romaniſts* produce in the behalf of this Doctrine, and let you ſee how little they ſerve to that purpoſe.

The

The first is, *Luke* 15. 7, 10. *There shall be joy in Heaven*; and again, *There shall be joy before the Angels of God, over one Sinner that repenteth.* From whence they argue, that if Angels and Blessed Spirits rejoyce at the Conversion of a Sinner, they must know and understand this change that's wrought in them before they can rejoyce at it; and if the knowledge of their repentance reaches them, why not also of their Prayers? And then if they can hear their Prayers, why may they not be Prayed unto? To this it's answered,

That this rejoycing in Heaven is not for the Conversion of a particular Sinner, but in general for the Redemption of Mankind by Jesus Christ; and this appears more then probable from the parable of the lost Sheep immediately going before, whereof these words are the Conclusion; the Ninety nine Sheep not lost are the Angels persevering in their first State of Innocency; the Sheep that went astray, *Adam* and in him all his Posterity that fell from God; the Shepherd that went to seek the lost Sheep, God himself, who sent his Son into the World to seek and to save that which is lost, on whose shoulders the great Work of Mans Redemption was laid; and for this we are sure there was joy in Heaven, when a Blessed Chore of Angels sung that Heavenly Anthem at Christs Nativity, *Glory be to God on high, and on Earth Peace, good will towards Men.* But

Supposing this rejoycing is to be understood for the repentance of individual Sinners, it may be observed, that this joy is not said to be the joy of Angels, but *before the Angels*; intimating that this rejoycing is not to be attributed to the Angels, but to God in whose presence they stand, and this exposition is countenanced by considering that it's God that answers to the Shepherd in the parable; as he went to seek his straied Sheep,

Ἐνώπιον τῶν ἀγγέλων.

Sheep and rejoyced at the finding of it, ſo it's God that by his Grace and Mercy in Chriſt recovered Man, and rejoyced at the accompliſhment of his own Work. Again,

If this Text does imply that Angels in Heaven know when a Sinner is converted and rejoyce at it, it does not follow that they know this by ſome excellent priviledge and perfection of their nature, whereby alſo they are enabled to underſtand even thoſe mental Prayers, that we are told ought to be put up to them; but paſſing always betwixt Heaven and Earth (as was repreſented unto *Jacob* in his Divine Viſion on God's Errands and Embaſſies) thoſe that aſcend from Earth may tell the joyful News of converted Sinners to them in Heaven; but they that tell them this, cannot alſo acquaint them with the inward ſecret deſires and cogitations of Mens Hearts, being in a capacity by obſerving in Men the Signs and Fruits of true Repentance to know the one, but having no way by their own natural power to underſtand the other.

The ſecond place is, *Mat.* 22. 30. Where our Saviour ſays, *That the juſt at the Reſurrection ſhall be as the Angels in Heaven*; from whence they infer, that if our Prayers and concerns are known to the Angels, and they on that account may be Invocated; why ſhould they not be known alſo to the Saints departed, who are as they, enjoying the ſame Bliſsful Viſion of God? To this may be returned;

That we are no more ſure of the Knowledge of Angels in this particular, than we are of that of Saints, and therefore the one ought to be proved before the other be granted. The Angels in Heaven ſee indeed *the Face of Chriſts Father which is in Heaven*, but the meaning of that is not, that by enjoying the ſight of Gods Face they therein ſee and hear all things tranſacted here on Earth,

Earth, but that they are God's Miniſters always attending round about his Throne, and waiting before him to receive his Commands, and to execute his pleaſure.

But was this Knowledge the priviledge of the Angelical nature, the equality which juſt Men in the Text are ſaid to have to the Angels, is not meant an equality of Knowledge or perfection of Nature, but a ſimilitude of State and Priviledges; and this appears from the context; *In the Reſurrection they neither Marry, nor are given in Marriage, but are as the Angels of God*; the juſt ſhall not be equal to the Angels in every reſpect, for as they differ in Nature and Kind, ſo they ſhall have diſtinct natural Qualities and Operations, but in reſpect of Bliſs and Happineſs; they as the Angels in that Spiritualized State, ſhall not need Matrimony for the propagation of their Kind, nor Food for the preſervation of their incorruptible Bodies, they ſhall be free from all the neceſſities that attend temporal humane life, and all the affections that ariſe from the Body and ſenſitive part of Man; they as Angels ſhall be the Children of God, being Children of the Reſurrection, partakers of the Bliſs, and immoveably poſſeſt of all the priviledges of the Sons of God. Yet

Was this equality to the Angels to be meant of an equality in Nature and Knowledge, yet the Saints departed are not to enjoy it until the Reſurrection; and ſo, though the Angels on that account might be Invocated, yet the Saints departed, who are not till the Reſurrection to have this excellent priviledge conferred on them, are not till then to have this Homage and Worſhip paid to them; *At the Reſurrection they ſhall be as the Angels of God*, whether they are before that admitted into the Beatifical Viſion, we need not now diſpute, ſince, if they are, this Angelical priviledge of ſeeing

all things in the Face of God, is reſerved for the Saints, as a farther addition of bliſs till that day.

Again, they produce *Revel.* 5. 8. where it's ſaid, *That the Four Beaſts and Twenty four Elders fell down before the Lamb, having every one of them Harps and Golden Vials full of Odours, which are the Prayers of Saints.* *By the Prayers of Saints*, they mean, of thoſe Saints that are living upon the Earth; and *by the Four Beaſts and Twenty Four Elders*, the Saints that are in Heaven, and from thence draw their Argument, that Saints in Heaven do offer up the Prayers of Holy Men living upon the Earth.

But now if they are miſtaken in the ſenſe of this Text, and by *the Four Beaſts and Twenty four Elders* are not meant the Members of the Church triumphant, but the Biſhops and Elders of the Church Militant, whoſe office it is to preſent the Prayers and Praiſes of the Church to God, then this Text cannot afford them the leaſt ſhew of a reaſon for their Invocation. Dr. *Hamond* and many other Learned Expoſitors are of opinion, that either, this whole Text is nothing but a repreſentation of the Church below offering up Prayers by their Paſtors, who are the Mouths of the Congregation, to God through the Lamb; (and it's ſaid verſe 10. *That they ſhall Reign upon the Earth*;) or elſe, a repreſentation of the whole Church of Chriſt both in Heaven and Earth, joyning together in their Doxologies and Praiſes to God for the Victories of the Lamb, and the Redemption of the World by his Blood; and for this ſenſe the next verſe ſeems to give it, where they are ſaid to *Sing a new Song, ſaying, Thou art worthy to take the Book and* ——— *for thou waſt Slain, and redeemed us to God by thy Blood, out of every Kindred, and Tongue, and People, and Nation.*

An-

Another place to be explained, which they ſometimes mention as on their ſide, is, *Revel.* 6. 10. where the Souls of the Martyrs under the Altar are ſaid to cry, *How long, Oh Lord, Holy and true, doſt thou not judge and avenge our Blood on them that dwell on the Earth!* Now ſay they, If the Souls of Martyrs Pray for Vengance upon their Perſecutors and Murderers; much more may we ſuppoſe them to Pray for Mercy and Deliverances for their Fellow-Members and Sufferers. To this may be replied,

That theſe words cannot ſignify a formal Prayer of the Martyrs to God for Revenge on their Perſecutors; they who after their Lord's example Prayed God to forgive their Murderers when they were on Earth, cannot be ſuppoſed, now they are in a more perfect State, to Pray for Vengance upon them; but the words are only an Emblem and repreſentation of the certainty of God's judgments and Vengeance overtaking them; by *the Souls of them that were ſlain and cry under the Altar,* Dr. Ham. is meant their Blood, and the Sin of Murthering them, and (as we are wont to ſay) Murther is a crying Sin, and as it's ſaid, that *Abel's* Blood cryed for Vengance, ſo the Sin of ſhedding their Blood cryed, that is, would certainly awake and provoke the juſtice of God to take Vengeance on them for it: This is well explained by a paſſage in the Book of *Eſdras, Behold the Innocent and Righteous Blood cryeth unto me, and the Souls of the juſt complain continually, and therefore, ſaith the Lord, I will ſurely Avenge them,* &c. But Eſdr. 2. 15.

Let their inference be granted, that the Souls of Martyrs in the future State do Pray for their Fellow-Sufferers that are left behind, it does not follow that their Fellow-Sufferers Pray to them, or that they offer up their Prayers made to them unto God.

Laſtly, they cite *Gen.* 48. 16. when *Jacob*, bleſſing

the two Sons of *Joſeph*, thus Prays, *The Angel that redeemed me from all Evil bleſs the Lads*; this will require no long anſwer,

God being pleaſed often to make uſe of the Miniſtry of Angels in ſending ſuccour and relief to good Men, *Jacob* Prayed, not unto the Angel, but to God, that he would appoint the ſame bleſſed Angel that adminiſtred unto him in all his ſtreights, to be the inſtrument of his good providence to thoſe two Sons of *Joſeph*, whom he had now made his own, and cauſed them to be called after his name. Or elſe,

If the Patriarch muſt be thought here to have Prayed to the Angel, we muſt ſuppoſe with *Athanaſius*, and others of the Fathers, that Angel to be Chriſt the Son of God.

And the ſame anſwer is to be given to *Revel.* 8. 4. where it's ſaid, *That the ſmoke of the Incenſe which came with the Prayers of the Saints, aſcended up before God out of the Angels hand*; that is, Chriſt's, the Angel of the Covenant, and therefore this Angel that offered up the Prayers of the Saints is called verſe 3. *Another Angel*; intimating, that it was a ſpecial Angel, one different both in Nature and Office, from the other ſeven mentioned verſe 2. and deſcribed there as Miniſtring Spirits; *And I ſaw the ſeven Angels which ſtood before God*, &c. verſe 2. and then verſe 3. *And another Angel came* —— &c.

I V.

That there is no proof for it from the Fathers of the three first hundred years, and more.

THE *Trent* Fathers and the Catechiſm put out by their Authority having declared Invocation of Saints to be a cuſtom received and continued in the Church ever ſince the Apoſtles time, the *Romiſh* Authors have not been wanting to turn every Stone, to ſearch every Author, to produce and ſtrain every ſentence and expreſſion that looks that way, to the height, in order to the making it good; but how ſhort their proofs fall of it, will be made evident by theſe following particulars. *Concil. Trident. ſeſs. 25. Catech. Rom. par. 3. c. 2.*

1. Thoſe that have taken the moſt pains to ſeek for Teſtimonies, have not been able to produce any tolerable one out of the Genuin Writings of the Fathers within the firſt three hundred years after Chriſt; they cite indeed the Hierarchy of *Dionyſius Areopagita*, *Origen*'s comments on the ſecond Chapter of *Job* and the twenty firſt of *Numbers*, the works of St. *Ephræm*, and *Athanaſius*'s of the moſt Holy Mother of God; but theſe have been ſufficiently proved by many of our Learned Men and acknowledged by ſome of no obſcure fame amongſt them, to be ſpurious, and falſly father'd on them; and then for their proofs out of *Irenæus*, *Euſebius* and St. *Ambroſe*, it's eaſy to ſhew that the firſt is groſly miſunderſtood, the ſecond corrupted and the third retracted by that Father. *Monſ. Dal. Coc. Cenſur. Patr. in D. Areop. Rivet. in Crit. Sac. Bellar. de Scrip. Eccl.*

Irenæus indeed is an Ancient Father, and of ſufficient Authority, but his words are little to their purpoſe; they are theſe, *Sicut Eva ſeducta eſt ut effugeret deum, ſic* *Irenæus adver. Hær. l. 5. c. 10.*

ſic Maria ſuaſa eſt obedire Deo, ut Virginis Evæ Virgo Maria fieret Advocata; Wherein the bleſſed Virgin *Mary* is termed the Advocate of *Eve*. Now to make this a pat proof for their Invocation, they muſt put this ſenſe upon it, that the bleſſed Virgin being a Glorified Saint in Heaven, did at the requeſt and deſires of *Eve* living upon Earth repreſent her caſe to God, and interceed with him on her behalf; but how could *Eve* alive requeſt this of the Virgin *Mary*, when *Eve* died above three thouſand years before *Mary* was born!

Iren. l. 5. c. 31. Or how could *Irenæus* think the bleſſed Virgin in a capacity to do this, whoſe opinion it was, with the generality of the Fathers in that Age, that her Soul, as all others of departed Saints, were yet in an inviſible place and not admitted to the Beatifick Viſion? Or how could *Eve* ſtand in need of her Advocateſhip, who, if it be true, as the *Romaniſts* hold, that our Saviour at his Reſurrection freed the Saints of the Old Teſtament from their Limbus and carried them up with him into Heaven, and the preſence of God, was a Glorified Saint in Heaven whilſt ſhe was living upon the Earth, and ſo was in a better State to be an Advocate for the Virgin *Mary*, then the Virgin *Mary* for her? Thus you ſee, as clear a proof as *Bellarmin* thinks this to be, nothing can be more ridiculouſly and impertinently quoted; ſome other meaning then of the words muſt be found out, and the moſt obvious and natural is this, that the Virgin *Mary* is here by a figure put for Chriſt her Son according to the Fleſh, and ſaid to do that, as ſhe was the happy Mother of a Son who did it; and thus indeed ſhe is Advocate for *Eve*, and all *Eves* Poſterity, inſtrumentally, not by herſelf perſonally, but by her Son, ſhe being that veſſel made choice of by the Holy Ghoſt, to bear him in her Womb,

Aquin. Durand.

Bellar. de Sanct. beat. l. 1. c. 19.

Womb, who by taking Flesh of her became the Saviour of *Eve* and all Mankind.

For the Testimony of *Eusebius*; it, as *Bellarmine* reports it, runs thus, *We Honour those Heavenly Soul-diers, as God's Friends, we approach unto their Monuments, and Pray unto them as unto Holy Men, by whose intercession we profess to receive much help and assistance*; but it's apparent, as many Learned Men have shewn, that *Bellarmine* took this allegation, not out of *Eusebius*'s Original but a corrupt translation made by *Trapezuntius* and afterwards followed by *Dadræus* a Doctor of *Paris*, who set forth *Eusebius*; there being no such words, *as Praying to them as unto Holy Men*, to be found in him speaking his own Language; his words are these, Ὅσον γὴ δεῖ τὰς θηκὰς αὐτῶν ἔθος ἡμῖν παρεῖναι, γὴ τὰς εὐχὰς πρὸς ταυτὰς ποιεῖσθαι, &c. *It is our custom to come to their Tombs and Monuments, and to make our Prayers, not* αὐτοῖς, to them, to those Martyrs, as the Translator and *Bellarmine* would have it, but πρὸς ταυτὰς, *i. e.* θηκὰς *at or before their Tombs and Monuments, and to Honour those blessed Souls.*

Bellar. de Sanct. beat. l. 1. c. 19.

Evang. præp. l. 13. c. 7.

I might now pass over St. *Ambrose*, he living beyond the time I undertook to answer for, *Anno.* 374. but whatsoever he said of this nature, was said, when he was but a young Christian, and recalled and contradicted by him afterwards; in his Book of Widows he exhorts them *to Pray to the Angels and Martyrs, whom he calls beholders of our Lives and Actions*; but *Baronius* himself Confesses (as Bishop *Andrews* proves it out of his life of St. *Ambrose*) that this Book was written presently after his Conversion, when he was but a raw Divine and had not throughly Learned the Christian Doctrine; and this appears by some other mistakes he was guilty of, besides this, that are of as dangerous a Nature; when in the same Book he *asserts, that the Martyrs,*

Speculatores vitæ actuúmq; nostrorum.

Martyrs, either had no Sin at all, or what they had, they did themſelves waſh away with their own Blood. But that St. *Ambroſe* changed his opinion concerning this point of Invocation, we are as ſure as that once he held it, ſince we find him afterwards plainly aſſerting the contrary Doctrine, in ſuch words as theſe, *That to procure God's favour we need no Advocate but a devout Mind*; and again, ſpeaking with relation to the two young Sons of *Theodoſius*, *Thou only, Oh Lord, art to be Invocated, and Prayed unto*, namely, for a bleſſing and protection upon them.

Proprio Sanguine.

Amb. in Rom. c. 1. tom. 5. Tu tamen, Domine, ſolus es invocandus. De obitu Theod. tom. 3.

2. They make the Rhetorical Flouriſhes and Apoſtrophes of the Fathers in their Panegyricks of the Martyrs, to be ſolemn forms of Invocation of them. The Fathers about the latter end of the Fourth Century, obſerving Piety and Devotion to decay and wax cold, as the Church encreaſed in Riches and Proſperity, thought themſelves obliged, by all the Wit and Art and Rhetorick they had, to retrieve, if it was poſſible, the priſtine heat of Devotion that was formerly in it; to that purpoſe they ſpake high and large in commendation of their Martyrs, and ſometimes in their Orations directed their words to them, as though they had been there preſent, not with an intent to teach the People to Pray unto them, or to rely upon their merits, but to ſignify the mighty favour they were in with God, and the more effectually to excite them to an imitation of their virtues. Many ſuch ſtrains of Rhetorick occur in the Writings of St. *Hierom*, St. *Baſil*, St. *Gregory Nyſſen*, St. *Gregory Nazianzen* and others. So St. *Gregory Nyſſen* ſpeaks to *Theodore* the Martyr in his Oration, *Gather together the Troops of thy Brother Martyrs and thou with them beſeech God to ſtay the Invaſion of the Barbarians.*

Orat. in Sanct. Theod.

So St. *Gregory Nazianzen* in his Oration calls unto St. *Cyprian*,

Orat. in Athan.

St. *Cyprian*, St. *Baſil*, St. *Athanaſius*, to each after this manner, *Do thou favourablly look upon us from on high.*

After the ſame manner does St. *Hierom* conclude his Funeral Oration on *Paula*, *Farewel*, *Oh Paula*, *and help the Old Age of thy Honourer with thy Prayers.* Now what is there in all this but what's uſual in all Authors both Sacred and Profane? The deſign of the Fathers were to raiſe the People to as high an opinion as they could, both of the perſons of the Martyrs and their virtues that made them ſo illuſtrious; and might they not make uſe of their beſt Art and Rhetorick to do it? What is more in this then thoſe Apoſtrophes frequently found in the Sacred Writings even to inſenſate Creatures? *Hear ye, Oh Mountains, the Lord's Controverſy!* *Praiſe the Lord ye Dragons and all deeps!* And who will infer from hence that the inſenſate Creatures were hereby invok't and addreſt unto.

3. A great part of the Teſtimonies they produce out of the Fathers, are to prove the Interceſſion of Saints in Heaven for us, and not our Invocating of them; and ſo they change the Queſtion and are at a great deal of pains to prove that which no body denies; ſuch ſayings as aſſert the *Saints Praying for us*, are frequent among the ancient Fathers, and that not only for the Church Militant in general, but in particular for thoſe whoſe perſons and conditions were well known to them on Earth, and theſe are cunningly ſhufled in by the *Romiſh* Doctors as proofs *for Invocation of them*, with a deſign to impoſe on the unwary vulgar, who are ſuppoſed not to take notice of the difference (but it's a wonder if they ſhould not, for it's wide enough) *betwixt their Praying for us, and our Praying to them.* Neither is this the only inſtance wherein thoſe cunning Sophiſters play this game, Firſt alter the Nature of the Queſtion, and then where they

have no Adverſary, to Triumph in demonſtrating the Truth of it;

If the Queſtion be whether the Biſhop of *Rome* be the Supream head of the Church, and has an abſolute Juriſdiction and Monarchy over all other Biſhops and Churches; they ſhall bring you a number of Teſtimonies out of both Greek and Latin Fathers, to prove St. *Peter* had a Primacy of Honour and Authority.

Bellar. de Rom. Pont. l. 2. c. 15, 16.

If the Queſtion be whether the Bread and Wine in the Sacrament be Subſtantially turned into the Body and Blood of Chriſt; they ſhall write a whole Volume to prove the Truth and Reality of Chriſt's preſence in it, which we own as well as they, but after a Spiritual manner, not corporally and by the way of Tranſubſtantiation.

Bellar. de Euchar. l. 2.

If the Queſtion be about Purgatory, a place prepared for the Purification of thoſe Souls that depart hence not quite cleanſed; they ſhall alledge you Fathers, and thoſe not a few, of unqueſtionable name, to prove the utter Conſumption of all things by Fire at the end of the World.

St. Ambr. Hil. Orig. Hierom, &c.

So here, when the Queſtion is whether we ought to Pray to Saints departed; they bring innumerable Fathers to prove that the Saints departed do Pray for us; hence we hear of that of St. *Ignatius*, *My Spirit Salutes you, not only now, but will alſo, when I enjoy God*; and of St. *Chryſoſtom* in his Oration to thoſe that were to be Baptized, *Remember me when that Kingdom receives you.*

Epiſt. ad Tral.

4. They produce the ſayings and practices of ſome few in the Church for the general and allowed Doctrine and Practice of the whole Church. If the Story ſhould be true that *Juſtina* a Chriſtian Virgin did in great diſtreſs jointly ſupplicate the bleſſed Virgin with God and Chriſt, does it follow, that it was the practice of all to do ſo? It cannot be denied but that many

of

of the Fathers let ſlip, in the heat of their Affection and Oration, many unwary ſpeeches to this purpoſe, and that many, otherwiſe good Men, were guilty of this exceſs of Devotion to the Martyrs; the many miracles God was pleaſed to work at the Memorials of the Martyrs for the Honour and Confirmation of the Faith, reaſonably begat a cuſtom amongſt Chriſtians to reſort to thoſe places, and there to offer their Prayers to God; and thinking, it may be, they could not eaſily honour thoſe too much whom God was pleaſed after ſo wonderful a manner to declare his eſteem of, from Praying to God at their Tombs, they began to Pray to them themſelves. But now

We are to diſtinguiſh betwixt the ſpeeches of ſome particular Fathers and the general Doctrine of the Church; betwixt what they expreſs in Rhetorical ſtrains to move affection, and what they lay down in plain terms to inform the judgment; betwixt what comes from them in the heat of their Diſcourſes and popular Orations, and what in cool and deliberate debates they ſet down for the truth of Chriſt; it's generally confeſt, that the Fathers oft-times hyperbolize, particularly St. *Chryſoſtom*, and we muſt not take their flights of Fancy, for the Doctrine of the Church.

We are to diſtinguiſh alſo betwixt what the Church did teach and allow, and what ſhe only tolerated and was forced to bear with; the Biſhops and Governours of the Church being many times engaged in weightier matters, in defending the Chriſtian cauſe againſt Heathens and Hereticks, were not always at leiſure to reform abuſes and irregular practices, but were forced too often to connive at thoſe Faults which they had not time and opportunity to redreſs; St. *Auſtin* complains much of this piece of Superſtition in his days, that it had got ſuch an head, that the good Father wanted

St. Auſt. de morib. Eccleſ. c. 31. tom. 1.

Epiſt. 119. *ad Janu. approbare non poſſum, liberius improbare non audeo.*

power to give a check to it; *I can no way allow them,* ſays he, *and yet I dare not freely reprove them, leſt I either offend ſome good Men or provoke ſome turbulent Spirits.*

5. They cite the practice of the Ancients Praying to God, that for the Interceſſion of thoſe Holy Men that had died in the Lord, he would grant them their requeſts, as a good proof for direct Praying to them. The Ancients generally believing that the Saints and Martyrs in the future State did continually Pray to God in behalf of the Church Militant on Earth, and ſome, that their Souls were preſent at their Shrines and Tombs, and did joyn their Interceſſions with thoſe Prayers of the Chriſtians that were there offered up to God, were wont in their addreſſes to mention the Martyrs, and to beg the effects of their Interceſſions, that God would be moved by their ſupplications as well as their own, to grant a ſupply of their wants and neceſſities; but this is no more Praying to them, than *Moſes* may be ſaid to Pray to *Abraham*, *Iſaac*, and *Jacob*, when he beſought God to remember them in behalf of the People of *Iſrael*; than we may be ſaid to Pray for help to that part of the Church of Chriſt that is at a great diſtance from us, when we deſire God to hear the Prayers of his Church Catholick diſperſt throughout the whole World in the behalf of all Chriſtian People, that in all places call upon him. Thus it's ſaid by the Hiſtorian that the Emperor *Theodoſius*, when *Eugenius* and his Complices raiſed that dangerous Rebellion againſt him, *repaired with his Clergy and Laity to the Oratories and Chappels, and there lying Proſtrate before the Tombs and Monuments of the Apoſtles and Martyrs begged aid and ſuccour by interceſſion of the Saints.* He did not Pray to any Saint or Saints, he did not beg help of them, but ſuppoſing they Prayed with him and

Ruffin. Hiſt. l. 2. *c.* 33.

Sanctorum interceſſione.

and for him, he Prayed unto God, that he would ſend him help for the ſake of their Interceſſions in his behalf. This is alſo the meaning of thoſe expreſſions in St. *Auſtin*, that *They ought to commend themſelves to the Prayers of the Martyrs, and frequent their Tombs with a Religious Solemnity, that they may become partakers of their Merits and be helpt by their Prayers*; that is, not by Praying to them, but (holding, as was then commonly believed, that when Chriſtians came to their Tombs, the bleſſed Martyrs joyned their Supplications with them) by Praying to God to afford them the benefit of their Prayers, and that their Petitions might ſucceed the better for the ſake of their requeſts put up in conjunction with their own. The ſame account may be given of St. *Baſils* words in his Oration on the forty Martyrs, *He that is in diſtreſs flies to them, and he that is in Proſperity runs to them; the one that he may have his condition changed, the other, that he may have his continued; but now to fly and to run unto them*, ſignifies no more then to fly and run to the Churches and Tombs where they lie interr'd, for ſo it follows, here *a Woman Praying for her Son is heard, and here let us together with thoſe Martyrs pour forth our Prayers*; Suppoſing, it's likely, as was mentioned before, that the Martyrs Souls were continually about their Tombs and Prayed for all that came thither to Pray for themſelves, the Father exhorts Chriſtians to go thither, *not to Pray to them*, but to joyn with them in Praying unto God.

Aug. de Cur. pro mort. c. 4.

Baſil. Hom. 20. in 40. Mart.

6. They tell us of many miracles wrought by God upon addreſſes made to Saints, and in this they triumph as an undeniable proof that God approves of ſuch addreſſes; *God heareth not Sinners*, neither *will he give his Glory to another*, and therefore were Prayers made

to

to Saints a Sin of that Sacrilegious nature as to rob God of his Honour, it's not to be thought that he'd give ſuch countenance to them againſt himſelf, as to Crown them with ſucceſs.

To this it may be anſwered; It's certain that at firſt God was pleaſed upon the Prayers of Chriſtians put up to *himſelf*, to work many miracles for the Confirmation of the Faith; but that any were wrought in anſwer to ſuch Prayers that at thoſe places were in after Ages made *to the Martyrs*, is very uncertain and much to be ſuſpected: St. *Auſtin* names but two inſtances of this kind that I have met withal, and at the ſame time he mentions them, blaſts their credit by telling us he had no undoubted Authority for the Truth of them; St. *Chryſoſtom* not only declares that miracles in his time were ceaſed, but hath wrote a Diſcourſe on purpoſe to give us the reaſons why they are ſo; ſo that all the miracles the Church of *Rome* pretends to on this account, are either deluſions of Satan, which God ſometimes permits him to work for the Tryal of his People, or elſe Cheats and Impoſtures performed by Cunning Men of their own to wheedle and impoſe on the eaſy and credulous Vulgar.

Auguſt. de Civit. Dei. l. 22. c. 8.

V.

V.

That there is full and evident proof in Scripture against it.

IF that general rule of St. *Auſtin*'s be allowed off, that *God is ſo to be Worſhipt*, that is, as to all the Eſſential parts of it, *as he himſelf has commanded to be Worſhipt*, then all thoſe places of Scripture that command us to direct our Prayers only to God, and only in the Name and Mediation of Jeſus Chriſt, do with equal force forbid us to direct our Prayers to any other object or to uſe any other Name and Mediation. Now Texts to this purpoſe are innumerable. *Aug. de conſen. Evang. l. 1. c. 18.*

Oh thou that heareſt Prayers, unto thee ſhall all Fleſh come. *Pſalm 65. 2.*

Call upon me in the time of trouble —— and I will deliver thee. *Pſalm 50. 15.*

Come unto me all ye that labour and are heavy laden, and I will give you reſt. *Matt. 11. 28.*

Whatſoever ye ſhall ask the Father in my name, he will give it you. *John 16. 23.*

In every thing by Prayer and Supplication with Thankſgiving, let your requeſts be made known unto God. *Phil. 4. 6.*

If any of you lack Wiſdom, let him ask it of God, who gives to all Men liberally, —— &c. *Jam. 1. 5.*

How ſhall they call on him in whom they have not believed? Now if none but God is to be believed in, none but God is to be called upon. *Rom. 10. 14.*

Theſe are very plain and convincing, and no others need to be produced; but becauſe the *Romiſh* Authors have been practiſing upon ſome others, endeavouring to obſcure and weaken their evidence, which are yet no

no leſs clear and full; I ſhall bring them forth alſo, and not only wipe off the duſt that has been caſt upon them, but reſtore them to their own natural Senſe and Perſpicuity.

They are chiefly theſe Four.

The Firſt is, *Luke* 11. 2. *When ye Pray, ſay, Our Father which art in Heaven,* —— &c. *for thine is the Kingdom, the Power, and the Glory for ever and ever.* Now the meaning of this Precept muſt be one or both theſe two things, either that we ſhould uſe this form of words when we Pray, or that we ſhould compoſe all our Prayers after this pattern; take which we will; in either ſenſe they oblige us to direct all our Prayers to our *Heavenly Father, whoſe is the Kingdom, Power, and Glory*; whenſoever we repeat this form of Prayer, we addreſs to God as the Object, ſaying, *Our Father*; and if no Prayer is to be made but after this pattern, then ſtill it follows that no other ought to be the Object of them, but he who is *Our Heavenly Father*. 'Tis generally concluded on all ſides, that in this abſolute and perfect form of our Lord's Prayer is contained a Summary of what ever ought to be the ſubject matter of a Chriſtians Prayer, now ſince every Petition in it is directed immediately to God our Heavenly Father, it follows that when ever we Pray, we are not only to Pray for no other things but theſe bleſſings, but alſo to beg them of no other Being but him.

Spenc. Script. miſtaken by Proteſt. p. 57.

But to put by the force of the Argument taken from this command of our Lord's, *When ye Pray, ſay; or, after this manner Pray ye*; the *Romaniſts* tell us, that it's true, we are to imitate this Prayer of Chriſt's in compoſing our own, as to its brevity and compendiouſneſs, as to the ſubject-matter of it, as to the Catholickneſs of its Spirit, obliging us to Pray for others at the ſame time when we Pray for our ſelves, ſaying,

Our

Our Father; but not as to the *Object* to whom our Prayers are to be addreſt, for then by the ſame Argument we may exclude the Second and Third Perſons in the Bleſſed Trinity as well as Angels and Saints; to this it's no hard matter to give an anſwer. And

1. It muſt be confeſt that the word Father in this Prayer is to be meant chiefly, though *not ſolely*, of the firſt perſon in the Sacred Trinity; he being the Root and Fountain of the Deity, and the prime Original of all our happineſs, may in ſpecial be called upon by us, ſo far as is conſiſtent with our acknowledgment of the equal Divinity of the other Two Perſons; for though the Son and the Holy Ghoſt partake alike with him of the Divine Nature and conſequently have a right to the ſame Adoration, yet foraſmuch as God the Father is the *Firſt Perſon*, and the *Father* who Communicates that Divine nature to them both, foraſmuch as God the Father hath that Eſſence in himſelf, and what he is, is from none, but the Son and Holy Ghoſt have it by Communication from the Father, and what they are, they are from him, this Title may bear a particular and primary reſpect to him. Accordingly we find the Apoſtles in a particular manner directing their Prayers to God the Father; *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us,* —— *I ceaſe not to make mention of you in my Prayers, that the God of our Lord Jeſus Chriſt, the Father of Glory,* ——*for this cauſe I bow my Knees to the Father of our Lord Jeſus, that he would grant you* —— But

John 2. 29.
John 6. 57.
John 5. 26.
Eph. 1. 3.
Ver. 17.

2. The word Father in this Prayer is to be taken Eſſentially, and not Perſonally, and ſo excludes not the other two Perſons of the moſt Holy and Undivided Trinity, but only thoſe that are of a different nature from them. Now if the whole three Perſons are one in Eſſence, then whenever we Pray to, and do Honour

to God the Father, we must at the same time Worship the other two, though not so directly, who are one with him. Thus our Saviour speaks, *I and the Father are one*; yea, the whole Three Persons are so, as St. *John* tells us expressly, *There are three that bear Record in Heaven, the Father, the Word and the Holy Ghost, and these three are one.* We read that 'twas the will of God, *That all Men should Honour the Son as they do the Father*, and that we should Honour the Holy Ghost as well as either, because we are equally Baptized into his name; *Go ye therefore and teach all Nations, Baptizing them in the name of the Father, and of the Son and the Holy Ghost*; now if the Son and the Holy Ghost are one in Essence with the Father, and to be Honoured with the same Honour, then although in this Title the Father be only expressly named and invok't, the other two persons can't but be implyed and comprehended in it.

John 10. 20.

1 *John* 5. 7.

John 5. 23.

Mat. 28. 19.

3. We may consider that this Doctrine of the Trinity, being in a great measure a stranger to the Old Testament, and the Apostles, when our Saviour gave them this Prayer, not sufficiently instructed in it, our Saviour might teach them to call upon God in such an expression, which, though for the present they might understand only of God the Father, yet afterwards when they should come more fully to understand and believe the Trinity, might fairly be extended to take in the other two persons, Son and Holy Ghost.

4. Since it is by vertue of our Spiritual relation to God by Christ, through the operation of the Holy Ghost, that in a more special and particular manner he is Our Father; whenever we call upon God *as a Father, and Our Father*, it implies that we address to him in the Name and Mediation of Christ, and by the assistance of the Holy Ghost; the Apostle tells believers that they had received

received *the Spirit of Adoption, whereby they cried* Abba *Father*; St. *Chryſoſtom*'s notion on the Text is, that the *Jews* during the time of the Old Teſtament, being under a Servile Diſpenſation, did ſeldom or never preſume to call upon God by that familiar appellation of a Father; but the Holy Ghoſt moving believers, after a miraculous and extraordinary way, in the firſt days of Chriſtianity, to invoke God by that name, as our Saviour had directed his Diſciples before, might well be called *the Spirit of Adoption*, as thereby declaring them to be his Adopted Sons. Rom. 8. 15.

Another evident proof are thoſe words of the Apoſtle 1 *Tim.* 2. 5. *There is one God and one Mediatour between God and Man, the Man Chriſt Jeſus.* The natural importance of the words ſeems to be this, that, as there is but one God only, and no more, to whom we ought to Pray, ſo there is but one Mediatour only, and no more, by whom we have acceſs with boldneſs to the Throne of Grace; *one Mediatour* Emphatically, in the ſame ſenſe as there is *one God*, and you may as well make to your ſelves more Gods as more Mediators.

But to weaken the ſtrength of this evidence, the *Romaniſts* diſtinguiſh betwixt a Mediator of Redemption and a Mediatour of Interceſſion, and tell us that the Text is only to be underſtood of the former, which indeed is but one, but not of the latter, which may be more than one, even as many as there are Angels and Saints in Heaven; but how little this diſtinction does ſerve their turn, may appear by conſidering.

1. That there is a vaſt difference betwixt an Interceſſor and a Mediator of Interceſſion; that Saints in Heaven, out of that Charity that all the Members of Chriſt have for one another, do in general intercede for the good of that Body of which they are a part, was owned and granted before; but this makes them

not Mediators of Interceſſion, to which office it belongs to receive the Prayers of others, and to preſent them to God; and in order hereunto, they muſt hear the Prayers of others, and receive information concerning their particular States and Conditions, which they are not capable of.

2. That this Text is eſpecially to be underſtood of that part of Chriſt's Mediatory Office that conſiſts in interceeding for us; the Apoſtle ſeems to oppoſe theſe words to the Heathen Form of Praying, which was to many Gods by many *Dæmons*, who were reputed Agents or Mediatours between their chief Gods and them; now all that the Heathens attributed to their *Dæmons* was Interceſſion only, and the Apoſtle ſhews that Chriſt being made a Mediatour, every way effectual for that end, there could be no neceſſity of any Mediatours of Interceſſion beſides him; ſo that the Apoſtle here replyes two things to the Heathens multiplicity of Mediators; 1. That God had appointed but one, the God-Man Chriſt Jeſus; therefore he ſays, ver. 7. that he was *ordained a Teacher of the Gentiles in Faith and Verity*, for eſtabliſhing the Chriſtian Faith and Truth in this particular eſpecially, of *one God and one Mediatour*, in contradiction to the plurality of Gods and Mediatours amongſt the Gentiles; anſwerable to this are thoſe words of the Apoſtle in another place, 1 Cor. 8. 5. *Though there be many that are called Gods (as there be Gods many and Lords many) but to us there is but one God the Father and one Lord Jeſus Chriſt*; here there is a manifeſt and direct oppoſition betwixt the Heathen way of Praying and the Chriſtian; the Heathens had many Gods and many Lords Mediatours, the Chriſtians, but one God and one Lord Mediatour; the Heathens had many Soveraign God's betwixt whom and Men they ſuppoſed there was no immediate intercourſe; they had

had alſo many under Gods or *Dæmons*, by whoſe Agency and Mediatourſhip they addreſt themſelves to their Soveraign Gods; this the Apoſtle confutes, and ſhews that Chriſtians are taught to believe and profeſs but one God, Maker of all things to whom they ought to Pray, and but one Lord, Mediatour and Advocate, by whom they offer their Petitions to him. 2. That there needed no other beſides this one, he being a Mediatour of Redemption too, and on that account had not only an Authority and Commiſſion from God to ſhew for that office, but an infinite worth and invaluable merits of his own to plead the in behalf of Mankind and to procure the granting of their requeſts; he hath purchaſt what he begs for, and atoned for what he Prays for; having no Sin of his own to anſwer for, he was excellently qualified to interceed for Pardon for our Sins; and having perfectly fulfilled all righteouſneſs and ſhed his moſt precious Blood for us, he highly merited of God, both for us and for himſelf; for us, the ſeveral bleſſings he interceeds for; for himſelf the Godlike Honour and Royalty to be the Donour and Diſpenſer of them: Hence it is that the Apoſtle here makes his Mediation to depend on his Propitiation, and after he had told us there is but one Mediatour, preſently ſubjoins, *Who gave himſelf a Ranſom for all*; to the ſame purpoſe is that of St. *John*, *If any Man Sin, we have an Advocate with the Father*, that is, the ſame with a Mediatour of Interceſſion, and that we might be fully aſſured of the greatneſs of his Authority and Power, he adds, *Jeſus Chriſt the Righteous and he is the Propitiation for our Sins.* Ver. 6. 1 John 2. 1, 2.

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chief part of God's Worſhip, as all are agreed it is, we are bound by this Scripture to Pray only to God. But to this they ſay, there are ſeveral degrees of Religious Worſhip, and that it is only an inferiour kind wherewith they Worſhip the Saints departed, called by them δυλέια, when it's applied to ordinary Saints, and ὑπερδυλέια, when, to the bleſſed Virgin; and that they never Worſhip them as they do God, with λατρέια, the higheſt kind of Worſhip; if it be asked, How does this appear, ſince the ſame Signs and outward Acts of Worſhip are performed to the one as well as to the other? They anſwer, that they have higher conceptions and intentions of Honour to God in the exerciſe of their offices to him, than when they perform the like to any Angel or Saint departed. To this ſeveral things may be ſaid,

1. If theſe words, *him only ſhalt thou ſerve*, are to be underſtood only of the higheſt degree of Religious Worſhip, as a part of the whole, and diſtinguiſht from a lower kind, they had not been a ſufficient anſwer to the Devils demand; he might thus have anſwered, I acknowledge the Soveraign and Almighty Power of God as well as you, *That it is he alone can command Stones to become Bread*; and this Power I have over the Kingdoms of the World, I own to have received from him, *for it was delivered to me.* And therefore I do not deſire that thou ſhouldeſt Worſhip me as thou doeſt God, with λατρέια, with the higheſt degree of Worſhip; but only with δυλέια, a lower kind; thy Heart, the higheſt and moſt elevated thoughts and conceptions of thy mind, may be given to God, 'tis only the outward Act that I challenge of thee, that thou wouldeſt only *fall down and Worſhip me*, or by falling down Worſhip me.

Ver. 3.

Luke 4. 6.

2. That

2. That the Scriptures often uſe theſe two words, λατρεία, and δουλεία, promiſcuouſly, to ſignify the ſame thing; and as ſometimes λατρεία, is ſet to ſignify that Civil Honour and Service that's due to Men in Eminency and Authority; ſo is δουλεία, to expreſs that Religious Worſhip that's only due to God. As to the firſt, God thus threatens the *Iſraelites*, therefore thou ſhalt *ſerve* thine Enemies; as to the other, many places may be inſtanced in; thus when *Samuel* exhorted the Houſe of *Iſrael*, to prepare their Hearts unto the Lord *and to ſerve him only*, and when the Apoſtle urged Chriſtians to be fervent in Spirit, *ſerving the Lord*, and when our Saviour, ſaid, ye *cannot ſerve God and Mammon*, δουλεύειν, is the word made uſe of. *Deut.* 28. 48. λατρεύσεις. *1 Sam.* 7. 3. δουλεύσατε. *Rom.* 10. 11. δουλεύοντες. *Matt.* 6. 24. οὐ δύναδε θεῷ δουλεύειν.

3. That there is no ſuch diſtinction in Religious Worſhip as an higher and lower kind, becauſe whatever is Religious Worſhip is ſuch, with reſpect to God only as the Object, and therefore can be but one, and that in the higheſt degree, as God is one, and infinitely exalted above all. *Religion*, ſay the School-Men, *is a Moral Vertue which exhibits due Worſhip to God, as the Principal of all things.* *Lactantius* therefore derives it *à Religando*, becauſe it ties Man to God; and St. *Auſtin*, *à Religendo* becauſe Men chooſe God again whom they had forſaken; 'Tis not therefore whatſoever is excellent, but whatſoever is Divine, and as it is Divine, that is the Object of Religion; now Angels and Holy Men, although there be ſome kind of Honour due to thoſe excellencies, that are found in them, an Honour Commenſurate to thoſe excellencies; yet falling infinitely ſhort of Divinity, muſt be excluded from having any ſhare of that Worſhip, which either by God himſelf or the univerſal conſent of Mankind, is made Religious, that is, appropriate to God. Neither, *L. 4 Inſt. c. 28. de ver. Rel. c. 55.*

4. Will

4. Will it help the matter to ſay, that though the outward Acts and Expreſſions of Worſhip to both are the ſame, there is a vaſt difference in the inward Devotion of their Minds and Souls, and that when they Pray to Saints and Angels, they muſt not be thought to do it, with that height of affection, and truſt and reſignation, wherewith they call upon God? For, when all is done, words and outward Acts will be reckon'd to ſignify according to that ſenſe and meaning Cuſtom and Inſtitution hath ſtamp't upon them, and let the inward thoughts of the Votary be what they will, if he apply to Saints and Angels in ſuch expreſſions and offices or with ſuch Rites and Ceremonies, as according to the uſual acceptation of them, naturally import that Hope and Confidence, that Love and Duty, that is due to God alone, he will be deem'd to aſcribe unto them, the Honour which he ows to God. Outward Acts of Worſhip are declarative of the inward reſpect and veneration of the Soul to God, as words are of the inward thoughts and apprehenſions of the mind; and, as when I uſe ſuch words, which according to common cuſtom ſignify ſuch a Propoſition, I muſt be concluded to mean and intend that Propoſition; ſo when I uſe ſuch outward Acts of Worſhip, which by Cuſtom or Inſtitution ſignify the Honour due to God, to any other, I muſt be thought to aſcribe the Honour that's due to God, to that other. The *Corinthians*, although they knew that an Idol was nothing in the World, yet becauſe they obſerved the Feaſts that were dedicated to the Honour of the Idol, *Eating and Drinking in the Idols* Temple, are ſaid by the Apoſtle to Drink the Cup of Devils, and to be partakers *of the Devils Tables, and to have Fellowſhip with Devils*, that is, by doing thoſe actions that in thoſe places were uſed to ſignify the Worſhip of the Heathen Gods, although they

1 Cor. 20. 21.

they intended no Religion, but Civility and Complement in the compliance, they are ſaid to Worſhip thoſe Heathen Gods, who were not Gods, but Devils. The *Iſraelites* that halted betwixt God and *Baal*, although they could not but have higher apprehenſions of God then *Baal*, *Yet by bowing the Knee to* Baal *and Kiſſing his Mouth*, by uſing thoſe outward Acts of Worſhip, wherewith the Heathens Worſhipt him, are ſaid to be guilty of Idolatry. In ſum, was a mental reſervation of keeping the Heart to God, and intending the higheſt degrees of Honour and Worſhip to him, ſufficient to clear Men from Idolatry, whilſt they perform outward Acts Inſtituted and cuſtomarily obſerved for Religious Worſhip to any beſides God; the *Iſraelites* could not be guilty of it, when they Sacrificed to the Golden-Calf they had made; nor the Wiſer ſort of Heathens, who whilſt they knew the vulgar Gods to be no Gods, but Cheats and Devils, did out of fear of puniſhment comply with the vulgar practice of burning Incenſe to them; and the Primitive Fathers were very much miſtaken, who judged not only thoſe Chriſtians who at the Emperors Command Sacrificed to Idols againſt their Conſciences, guilty of Idolatry, but even thoſe, who, though no threats could move them to do it in perſon, did yet either purchaſe Certificates that they had done it, when they did it not, or procure ſome others, their Heathen Friends and Servants to do it for them, implicitly to be guilty of it.

1 *Kings* 19. 18.

Exod. 32. 8.

Libellatici.

I ſhall name but one Scripture more, *Col.* 2. 18. *Let no Man beguile you of your reward in a voluntary Humility and Worſhipping of Angels* ——— *and not holding the head.* Where we ſee the Apoſtle expreſly condemns the Worſhip of Angels as forſaking of Chriſt and not holding the head; and if the Worſhip of Angels, it follows with greater force of reaſon, the Worſhip of

Saints departed. What this Worſhip was, *Theodoret* upon the place informs us, where he ſays, *that the Jews*, that is, Jewiſh Chriſtians, *Having received the Law by the Miniſtration of Angels, and holding that the God of all was Inviſible and Inacceſſible, taught that Men ought to obtain the favour of God by the Means and Interceſſion of Angels*; and the ſame Father tells us that *they had Oratories or Chappels of St.* Michael.

This St. *Paul* calls, not holding the head, becauſe they ſet up more Mediators beſides Chriſt, who was the only one appointed by God, and they that joyn others with him, do forſake him; accordingly the Council of *Laodicea* condemned it as Idolatrous; the words of the Canon are theſe; *That Chriſtians ought not to forſake the Church of God and Invocate Angels, becauſe they that do ſo, forſake our Lord Jeſus Chriſt the Son of God, and give themſelves to Idolatry.* St. *Paul* and the Canon both ſpeak ſo direct and home againſt the *Romaniſts*, that *Baronius*, it ſeems, was hard put to it, to anſwer them, when he's forc't to beg *Theodoret*'s Pardon, and tells him, with his good leave, that he underſtood neither the one nor the other, that it was the Religious Worſhip of falſe and Heatheniſh Gods, not that of good Angels that was forbad and condemned by both of them, and that thoſe Oratories of St. *Michael* were ſet up by Catholicks and not by Hereticks, it being then the practice of the Church to Invocate Angels. And now though we might ſafely venture *Theodoret*'s Judgment and Credit againſt *Baronius*'s, yet we have no need of his Authority to find out the true meaning of the Text; whoever conſiders that the Apoſtle condemns the Worſhip of Angels in general, and duly weighs the ſeries of his Diſcourſe, will eaſily apprehend, that it is not levelled againſt the Heathens who had not yet embraced Chriſtianity, but adher'd

Council Laod. Can. 35.

her'd to the Worſhip of their falſe Gods; but a ſort of Judaizing Chriſtians, who retaining ſtill a mighty Veneration for Angels, as the ſuppoſed givers of the Law, endeavoured to introduce the Worſhip of them into the Church of Chriſt: *Let no Man beguile you of your reward* ——— *in Worſhipping of Angels, not holding the head*; the Apoſtles Argument to diſſuade them from that Worſhip is, that by doing ſo, they forſook Chriſt, which could not have been an Argument to the Heathens who had never yet believed on him.

VI.

That the Fathers of the Firſt and Pureſt Ages till after three hundred, are all expreſs and poſitive in their Writings againſt it.

HOw fully the Sacred Scriptures both of the Old and New Teſtament do condemn the Invocation of Saints, you have ſeen already; now that the Fathers of the pureſt Ages underſtood the Scriptures in the ſame ſenſe as Proteſtants do as to this particular, and are alſo very clear in their writings againſt it, will appear from theſe following Conſiderations;

1. They generally denied the Doctrine on which this of Saint-Invocation is founded; *viz.* that Saints departed do now reign in Heaven, and enjoy the Beatifick Viſion. 'Tis by this bleſſed priviledge eſpecially, of ſeeing God, that the *Romaniſts* ground their be-

lief, that the perfected Spirits of juſt Men in Heaven come, to ſee all things in him, to know the Petitions and to be accquainted with the requeſts of their humble Supplicants; but now the Primitive Fathers have peremptorily affirmed, that the Saints departed are not yet admitted to the ſight of God, but are only kept in certain hidden receptacles in the full enjoyment of Peace and reſt till the general Reſurrection; this they have not only aſſerted in ſo many words, and endeavoured to prove, from our Saviours Soul being in Paradiſe, which they will not have to be the higheſt Heaven; but thinking them in a condition not yet fully and compleatly happy, inſtead of Invocating them, did Pray for their farther Bliſs and Conſummation. So that denying the Foundation, they can't be ſuppoſed to grant the Doctrine built upon it. No fewer then Eighteen Fathers, by the *Romaniſts* own Confeſſion, are of this opinion; and though they ſhould be miſtaken, as their great Cardinal thinks they were, and endeavours to prove, yet it's enough to our preſent purpoſe, that they did not hold the one, and therefore could neither teach nor practice the other.

Ven. l. 5. c. 31.

Chryſoſ. Tom. 6. p. 998.

2. One chief Argument which the Primitive Fathers uſed to prove the Divinity of the Son and the Holy Ghoſt againſt the *Arrians* and *Macedonians*, was the Catholick practice of the Church in Praying to them; which would not have been of any force, had they believed that any Creatures, though never ſo highly exalted in Nature and Condition, might have had that Honour payed unto them. They tell us frequently in their writings, that when the Goſpel directs us to invocate the Son and Holy Ghoſt in conjunction with the Father, it proves them to be true God, that Invocation ſuppoſing them every where to be preſent when they are invok't, and that Omnipreſence being the ſole property

Orig. l. 8. in Epiſ. ad Rom. c. 10.

Athan. Orat. 4. contr. Arrianos.

perty of God. For the ſame reaſon when the *Arrians*, who conceived Chriſt to be no more than an excellent and Godlike Creature, did yet Pray unto him, the Catholicks accuſed them of Idolatry. Had the Catholicks at the ſame time practiſed the Invocation of Saints, the charge might have been returned with greater force upon themſelves, and whatever could have been thought of by the Catholicks to excuſe themſelves from that guilt, might with more ſtrength have been urged by the *Arrians* in their behalf. Had the Catholicks replied, as the *Romaniſts* do now, that though they did Pray to the bleſſed Spirits, yet they did not do it with that Soveraign, direct and final Prayer, nor with thoſe Sublimeſt Thoughts and Intentions of Honour, wherewith they did addreſs to God, but only with indirect, ſubaltern and relative Prayer, and with no higher intentions of Honour to them, than what is proportioned to the excellencies of their finite nature; the *Arrians* might have returned upon them with great advantage; even after the ſame manner, Sirs, and with the ſame due limitations do we Invocate *the Man Chriſt Jeſus*, and whilſt we do no more but ſo, we have more reaſon for what we do than you can have, ſince Chriſt is confeſſedly ſuperiour to all Creatures, and conſequently deſerves at leaſt as great an Honour to be paid to him as unto any the higheſt amongſt them; though we do not think him God equal with the Father, yet the Scripture aſſures *us he is exalted far above all Angels, Principalities and Powers and every name which is named in Heaven and Earth*; and though we may not Honour the Son in the ſame high degree with an *as* of equality as we do the Father, yet the Scripture enjoyns us to do it with the ſame kind of Honour, with an *as* of ſimilitude and likeneſs; and this is more than can be ſaid in defence of

that

that Honour and Invocation you offer to Saints and Angels.

3. Becauſe the Fathers condemned the Heathens as guilty of Idolatry for Invocating their *Dæmons* or inferiour Deities, which in a manner is the ſame with the *Romiſh* Invocation of Angels and Saints. This has been invincibly proved againſt the *Romaniſts* by a great Light of our Church; who hath made the Parity and Agreement betwixt them to be very obvious; as,

Dean of St. P. againſt. G.

1. In the Object of their Invocation; the Heathens had one Supream God and a multitude of Inferiour Deities; the *Romaniſts* have alſo, beſides one God above all a multitude of Angels and Saints departed. It may be the Vulgar and Ordinary People might miſtake for their Gods, *Jupiter* of *Crete*, *Mars*, *Venus*, *Vulcan*, *Bacchus*, Perſons that had been famous for Lewdneſs and Adulteries, and if they did, it's to be feared not much better an account can be given of many of the Canonized Saints in the Church of *Rome*; but the Wiſer ſort had far different apprehenſions of their Deities, they ſaid and believed the ſame of the Supream God, as Chriſtians do, *That he made the whole World, and ſees all things, that he wants neither Power, nor Will, nor Knowledge to make his Providence* concerned in the leaſt things, that neither the actions nor the very thoughts of Mens minds can be hid from him.

Plut. Enn. 5. l. 9. c. 5. Laert. in Vit. Thal. p. 24. Senec. Ep. 83.

Accordingly we find St. *Paul* affirming of the Heathens *that they knew God*, aſcribing to the Heathens *Jupiter*, the being the Creator of all things, ſo he told the *Athenians*, *Him whom ye Ignorantly Worſhip, declare I unto you, God that made the World*, and the being the Father of all Mankind, when he ſaid in the words of one of their Poets, *for we are all his Offspring.* And then for their Inferiour Deities, there is ſo very little diſparity

Rom. 1. 20.

Acts 17.

disparity betwixt them and the Angels and Saints Invocated by the Church of *Rome*, that it seems to be only in name. Accordingly St. *Austin* Confest that the *Platonists* did affirm the same things of their good *Dæmons* as Christians did of the blessed Angels; did they distinguish their Inferiour Deities into such Spirits as were by Death delivered from the Body, and such as never had any; into such as always lived in Heaven, and such, whose merits had advanced them thither; how exactly doth this sute with the difference given by *Romanists* betwixt Angels and Saints departed, and the reason of their Worshipping of them, *The Spiritual and Heavenly Nature of the one and the merits of the other?*

St. Aust. de Civit Dei. l. 9. c. 23.

Apul. de Dec. Socr. p. 50. Cic. de leg. l. 2.

2. In the Office ascribed to them. The employment the Heathens put upon their *Dæmons* was to carry up the Prayers of Men to God; and what they had obtained, to bring back to Men; imagining the Supream God to be of too pure and sublime a Nature, immediately to converse with Men, they lookt upon these as Advocates and Mediators betwixt God and Men, and as Intercessors and Procurers of their desired blessings; and is not this the same thing the Church of *Rome* says, touching the Office of Angels and blessed Spirits in the behalf of Men, such as do solicite God for them, and by their more prevailing merits and interest in God, obtain of him what they themselves Pray for?

Aug. de Civ. Dei. l. 8. c. 18.

3. In that which they make the Foundation of their Worship and Invocation to them, *viz.* a middle sort of excellency betwixt God and Men; so said the Heathens, that there were a sort of Beings between God and Men that participated of both Natures, and that by means of those intermediate Beings an intercourse was maintained betwixt Heaven and Earth; and as God was to be Worshipt for himself, so the others, to be

Loved

Loved and Honoured *for his ſake, as being Gods by way of participation, as likeſt to him, as his Vicars, and as Reconcilers betwixt them:* And is not this the declared reaſon why the Church of *Rome* gives Religious Worſhip to Angels and departed Saints, *Becauſe of a middle ſort of worth and excellency that is in them, that's neither infinite as the Divine, nor ſo low as the humane,* but Spiritual and Supernatural, whereby approaching near to the Divinity, they have great intereſt in the Court of Heaven, and ought, as *Celſus* ſaid of their *Dæmons*, to be Prayed unto to be favourable and propitious to us. So exact you ſee is the parallel betwixt them. Now againſt this *Dæmon*-Worſhip the Fathers replied, that whatever great and ſupernatural excellencies were to be found in the Spirits above, ought indeed to have an Acknowledgment and Honour paid to them both in Mind and Action, proportioned and Commenſurate to ſuch excellencies; but yet they were not to be eſteemed inwardly as Gods, nor to be Worſhipt with any outward Act of Religious Worſhip, be it, erecting Altars, making Vows or putting up Prayers to them, as if they were ſuch: For all and every part of that was ſolely due to God and not to be given to any the higheſt Created Excellency. As you may ſee their minds more fully in the next particular.

4. The Fathers poſitively aſſert that none but God ought to be Invocated.

Ign. Ep. ad Philadelph. And the firſt I ſhall mention is that advice which *Ignatius* gave the Virgins of his time, not to direct their Prayers and Supplications to any, but only to the Bleſſed Trinity. *Oh ye Virgins have Chriſt alone before your Eyes, and his Father in your Prayers, being inlightned by the Spirit.*

Irenæus in his Firſt Book taking notice of ſome Perſons, who had entertained ſtrange fancies concerning the

the Power of Angels and accordingly gave Divine Worſhip to them, tells us plainly that the Doctrine and Practice of the Church in his days was far otherwiſe, and *that throughout the World, it did nothing by Invocation of Angels nor by Incantations, but purely and manifeſtly directs her Prayers to God who made all, and calls upon the Name of our Lord Jeſus Chriſt.* *Feuardentius* in his notes upon the place would have the words of the Father to be underſtood only of Prayers made by Evil Men to Evil Spirits and Angels; but then why did not the Father expreſs it ſo? Why does he exclude all Angels without diſtinction from Divine Worſhip; when he ſays *the whole Church every where called only upon God and his Son Chriſt Jeſus.* *Iren. l.2. c.57.*

Euſebius in his Hiſtory hath ſet down a long Prayer of the Holy Martyr *Polycarp*, which he uttered at the time of his Suffering, wherein there is not any one Petition put up to Saints, but every one directed to God through the Mediation of Chriſt, cloſing his Prayer with this Doxology; *Therefore in all things I Praiſe thee, I Bleſs thee, I Glorify thee through the Eternal Prieſt Jeſus Chriſt thy Beloved Son, to whom with thee, Oh Father, and the Holy Ghoſt, be all Glory now and for ever.* *Euſebl. 4.c.15.*

To which we may add, what alſo is Recorded by the ſame Author, that when the Church of *Smyrna* deſired the Body of their Martyred Biſhop to give it an Honourable Interment, and was denyed it by the Governour, upon the unworthy ſuggeſtion of the *Jews*, that they would Worſhip it; they thus replied, *We can never be induced to Worſhip any other but Chriſt, him being the Son of God we adore, others as Martyrs and his ſincere Diſciples we worthily Love and Reſpect*; and that which here deſerves a particular obſervation, is, what the Learned Primate of *Armagh* hath pointed

out to us, *viz.* that what in the Original Greek is σεβεῖν, *Religiously to Worship*, is in the Latin Edition that was wont to be read in all the Churches of the West, rendred *precem orationis impendere, to impart the Supplication of Prayer.*

Ex passion. M. S. 7. Kalend. Febr. in Bib. Eccl. Sarisb. & Dom. Rob. Cotton.

The next Testimony I shall produce is that of *Origen*, who is very full to this purpose; in his Writings against *Celsus*, he tells us, *We must endeavour to please God alone, and labour to have him propitious to us, procuring his good will with Godliness and all kind of Virtue; and if* Celsus *will have us to procure the good will of any others after him that is God over all, let him consider, that as when the Body is moved, the motions of the shadow thereof doth follow it; so in like manner, having God favourable to us, who is over all, it followeth that we shall have all his Friends, both Angels and Spirits loving to us*; and whereas *Celsus* had said of the Angels, that they belong to God, and in that respect were to be Prayed unto that they may be favourable to us; he thus sharply replies, *Away with* Celsus's *Council, saying that we must Pray to Angels, for we must Pray to him who is God over all, and we must Pray to the Word of God, his only begotten Son and the first born of all Creatures, and we must intreat him, that he as High-Priest would present our Prayer unto his God and our God.* And when *Celsus* Objected that the Christians did not keep to their own rule of Praying to, and Worshipping none but God, since they gave the same Honour to Christ, whom they knew to be a Man; he replies, *that Christ was God as* well as Man, *one with the Father*, and proves it from Miracles and Prophesies and Precepts that this Honour was given to him to be Worshipt as they Worshipt the Father.

Had *Celsus* Objected that the Christians Worshipt Angels and Saints departed, it had been laid right,

and

and would have born hard upon them, and he had inferred ſtrongly, that they might as well Worſhip their Inferiour Deities; but *Celſus* Objects no ſuch thing (but only their Worſhipping of Chriſt which *Origen* was well provided to anſwer;) and this is an evident proof that the Chriſtians were not guilty of it. Had there been but the leaſt ground to ſuſpect them for it, it would have been ſo hugely ſerviceable to his cauſe, and with ſo much force have rebounded back upon the Chriſtians, that it's not to be imagined ſo induſtrious and ſpightful an Adverſary as *Celſus*, would have omitted, with the greateſt Inſult and Triumph, to have laid it at their Door.

To theſe we might add the Suffrages of many more; *St. Cyprian.* who have written ſet Treatiſes of Prayer, teaching us *to regulate all our Prayers after that moſt perfect Pattern of our Lords, and ever to direct our Petitions to our Heavenly Father only.*

Gregory Nyſſen ſaith we are taught *to Worſhip and Adore that Nature only that's uncreated.* ἀκτίσου φύσις *Cont. Eunom. Tom. 2. Orat. 4.*

Athanaſius, *That God only is to be Worſhipped, that the Creature is not to Adore the Creature.* *Orat. 3. Contr. Arrian.*

St. *Auſtin* ſays expreſly *that the Saints are to be Honoured for imitation, not to be Adored for Religion; that at the Communion Table they were named, but not Invocated. And again, you ſee the Head of the moſt renowned Empire ſtooping with his Diadem, and Praying at the Sepulchre of* Peter *the Fiſherman, namely, it's to God himſelf that he Prays, though at the Tomb of* Peter. *De ver. Relig. c. 55. de Civit. Dei. l. 22. c. 10. Ep. 42.*

Epiphanius reproving, as he calls it, the Womens Hereſy, who were wont to offer up a Cake to the Bleſſed Virgin, hath theſe words, *Let* Mary *be in Honour, but let the Father and the Son and the Holy Ghoſt be Worſhipped*; and to ſhew us what a very ill opinion he had *Hæres. 79. adver. Collyridian.*

of that at leaſt Superſtitious practice, he ſix times repeats in that tract, Μαρίαν μηδεὶς προσκυνείτω, *Let no Man Adore* Mary.

Apol. c. Sect. 30. 2, 3. To name no more; *Tertullian* in his Apology for the Chriſtians thus expreſſes himſelf; after he had ſet down the many great Bleſſings the Chriſtians thought themſelves ever obliged to beg for their Emperours, *As long Life, and Valiant Arms, and a Faithful Senate, and Loyal Subjects, and a peaceable Reign; theſe things,* ſaith he, *I may not Pray for from any other but from him, of whom I know I ſhall obtain them, becauſe both it is he who is alone able to give, and I am he to whom it appertains to obtain that which is requeſted, being his Servant who obſerve him alone.*

VII.

That the Doctrine and Practice of Saint-Invocation is Impious and Idolatrous.

THis, I think, will be fully made out from theſe three particulars.

1. This aſcribes to Angels and Saints the Attributes and Perfections that are ſolely proper and peculiar to God, *viz. his Omniſcience and Omnipreſence*; for, not only, when Mental Prayers, as the Church of *Rome* directs, but (ſince the bleſſed Spirits above can't be ſuppoſed to eſpouſe the cauſe of an inſincere Votary) when vocal Prayers alſo are offered up to them, it ſuppoſes them Privy to the very thoughts, and acquainted with the Hearts of Men; again, when innumerable Prayers

ers and Supplications from Millions of places at the greateſt diſtance from one another, are at the ſame time immediately put up to them, it ſuppoſes in like manner, that they are preſent in all places and at the ſame time can give Audience to all their Petitioners. Now what more or greater can be ſaid of God? Is not this that infinite knowledge, that Omnipreſent Power, and never abſent Nature that the Scriptures ſolely attribute to the Creator of all things, and have denied to any of the higheſt Form of the Creatures? And although, I will not undertake to deſcribe to you the exact bounds and Meaſures of the Angelical Nature and Perfections, how perſpective their knowledge is? How piercing their underſtanding? How ſwift their motion? Yet, ſure I am, that neither they nor any other the moſt elevated part of Gods Creation can by their own Natural Power know the Hearts of Men, and be in all places at one inſtant of time. It is God alone whoſe underſtanding is infinite, who looks down from Heaven and beholds all the ways of the Sons of Men; *He, even he knoweth all the Hearts of the Children of Men.* *'Tis he that ſeeth in ſecret.* And God challenges it as a peculiar to himſelf; *The Heart is deceitful above all things, and deſperatly Wicked, who can know it? I the Lord ſearch the Heart, and try the Reins.* By this Argument the Fathers Triumpht over the *Arrians* and *Macedonians* in proving the Divinity of the Son and the Holy Ghoſt, which yet would have been no Argument at all, had not this Knowledge been an Incommunicable perfection in the Divine Nature.

1 *King.* 8. 27. *Matt.* 6. 4. *Jerem.* 17. 9, 10.

But it's ſaid, that it's God indeed that only *Naturally, and of himſelf*, knows the Hearts of Men, but this hinders not, but that others, his Saints and Angels may know them by Communication from him, *viz.* either

either by Revelation from God or by the Beatifick Viſion, *Seeing all things in God who ſees all things.*

In anſwer to this, not to mention how it contradicts the expreſs words of Scripture, which, without any diſtinction or limitation, does as plainly aſſert as words can do it, *That God only knows the Heart*; not to mention the many diſputes the *Romaniſts* have among themſelves which way is to be choſen as the moſt probable, and after what manner in either way this Knowledge is derived and paſt from God to them; theſe things may be ſaid,

1. That God hath no where declared that he hath Communicated this Priviledge and Prerogative of his Nature to Saints and Angels, or that he does any way make viſible or known to them the Hearts and the Requeſts of Men; and now, *if what is not of Faith is Sin*, we having no Text of Scripture to Build our Faith upon in this particular, muſt of neceſſity Sin in Praying to them on that ſuppoſition, and commit that very Sin too, which we doubt whether we ſo doing commit or no; nay the ſilence of the Scripture in this particular, has in a manner determined the point, and we may conclude that the moſt jealous God, has reſerved the Honour of Invocation to himſelf alone, ſince he has no where given us the leaſt hint or invitation of leave, to Pray to them.

2. We are informed in Scripture that the Saints departed do not particularly know or mind what's done here below; *God tells* Joſiah, *thou ſhalt be gathered to thy Grave in Peace, neither ſhall thine Eyes ſee the Evil I will bring upon this place.* *The Dead know not any thing*, that is, of the affairs of this World, ſaith the Preacher. *His Sons come to Honour and he knoweth it not, and they are brought low and he perceiveth it not of them*, ſays *Job*, of Man in the other State. When

2 Chron. 34. 28.

Eccl. 9. 5.

Elijah

Elijah was about to be taken up into Heaven, he thus spake to *Eliſha*, *Ask what thou wilt before I am taken from thee.* Strongly implying that when he was once gone, 'twas in vain to ask any thing of him. *Elijah* was immediately taken up into Heaven, made no ſtay by the way *in Limbo*, as the *Romaniſts* themſelves agree, being in Heaven, his Love to *Eliſha* could not be forgot, nor his Intereſt in God leſſened, but rather both by being exalted thither, very much encreaſed and augmented; ſo that no reaſon can be given why he ſhould limit and fix his making his deſires known to him to the time of his abode with him on Earth, but only this, his perſwaſion that in the other State he ſhould not be capable to hear his requeſt, and ſo all his future addreſſes to him would be ineffectual. To theſe we may add that known place in *Iſaiah*, *Abraham doth not know us, and* Iſrael *is ignorant of us*; from whence St. *Auſtin* concludes, that *if thoſe great Men and Founders of their Nation were ignorant of what was done in after Ages to their Poſterity, why ſhould the Dead be thought in a condition to know or help their ſurviving Friends in what they do.*

2 *King.* 2. 9.

Iſa. 63. 16.

St. *Auſt. de cura pro morte. c.* 13.

3. They that will have God acquaint particular Saints and Angels with thoſe Petitions that are put up to them, impoſe a very Servile and Diſhonourable Office on God; and as ſometimes they will have us, out of Diſcretion and Humility go to God by Saints and Angels, as Men make their way to a Prince by his Favourites; now they make the King and his Subjects to change places, and God is ſent to wait on them with the requeſts of their Votaries. What can be more ſtrangely ridiculous than this Poſition of theirs? That the Petitioner muſt firſt make his ſute to Angels and Saints, then God muſt tell thoſe Angels and Saints both the perſon that Prays, and the boon he Prays, for, then the

the Angels or Saints muſt back again and preſent them to God. Or, when any one addreſſes to an Angel or Saint, to Supplicate the Bleſſed Virgin in his behalf, God muſt firſt tell this Angel or Saint, the Contents of the Addreſs, then he muſt Poſt to the Bleſſed Virgin, ſhe upon the firſt notice of it, muſt have recourſe to her Son, and he upon the motion of his Mother, repair to his Father, to preſent that requeſt to him which he himſelf firſt revealed. But is not this an inſufferable affront to God, and an intollerable abuſe of themſelves? To ſend the moſt high God on the Errands of his Creatures, and to apply themſelves to broken Ciſterns, when they may directly go to the Fountain it ſelf of all Bleſſings?

4. Neither can the Angels and Spirits above know the Hearts and Petitions of their Supplicants any more by vertue of the ſight of God, than by Revelation from him; this fond opinion depends upon this *Romiſh* gingle,

1 *Cor.* 2. 11. *That ſeeing God, they muſt in him ſee all things* that in *Idea* are contained in him: But does not the Scripture

Eph. 3. 10. aſſure us, *That no one knows the things of God but the Spirit of God that is in him?* Do they not tell us, how ignorant the Angels were of the great Myſtery of Mans Redemption, notwithſtanding their nearneſs to God, and

1 *Pet.* 1. 12. beholding his Face, *Till it was made known to them by the Church.* Does not our Saviour let us know that he himſelf as Man, though his Humanity was Hypoſtatically united to the Divinity, did not pretend to know all the Councils and Purpoſes of God? Speaking of the

Matt. 24. 36. day of Judgment, he ſays, *Of that day and hour knoweth no Man, no not the Angels, but the Father only.* Why then ſhould it be thought credible that the Bleſſed Spirits above, by beholding Gods Face, do in that Glaſs of the Divinity ſee all things and tranſactions that are done

done and hear all Prayers and Petitions that are made by the Sons of Men?

2. This Doctrine and Practice is highly derogatory from the Glory of God as Governour of the World. God is the great Lord of Heaven and Earth, all that we are and all that we have we derive from him; we are upheld by his Power and maintained by his bounty and Goodneſs; *In him we live, and move, and have our being; he gives to all life and breath and all things*; he numbers the hairs of our head, paints the Lilies of the Field beyond the Glory of *Solomon*, feeds the young Ravens that call upon him, takes care of Sparrows, much more of Man, who is of a more worthy and excellent Nature, much more yet of Nations and Kingdoms who conſiſt of multitudes of Men linkt together by Laws and Government; and, though ſometimes when he pleaſes, he makes uſe of the Miniſtry of Angels, and makes them the Inſtruments of his Providence towards the Sons of Men, yet he has no where told us, that he hath divided to them, much leſs to Saints departed, their ſeveral Provinces, or ſet them their particular tasks, that he has made them Preſidents over ſuch Countries or Cities, Patrons and Guardians over ſuch perſons or profeſſions, that he has given them a power over ſuch and ſuch Maladies and Diſeaſes; but, has reſerved the power of diſpenſing his kindneſſes, where, to whom, and in what meaſure, in his own hands; and therefore all our truſt and confidence ought intirely to be placed in God, all our Thanks and Praiſes are due to him, and he alone is to be acknowledged as the Author and Donor of all our Bleſſings; but now from that Preſidentſhip and Protection, that Power and Patronage, that the *Romaniſts intruding into thoſe things they have not ſeen*, without ſufficient ground riaſcbe to Angels and Saints, over particular Kingdoms, Col. 2. 18.

Perſons, and in particular Caſes and Circumſtances, (though as Subſtitutes under God) ariſes naturally ſome degree of truſt and confidence in them, ſome debt of Homage and Praiſe to them, and it's well if the perſon obliged looks any higher in his returns of Love and Thankfulneſs then to that particular Angel or Saint he Prayed to, and from whoſe deputed Power and Authority he thinks he received his deliverance; and what is this but to rob God of the Honour of being ſole Governour of the World, and to make ſome of his Creatures who are no leſs beholding to him for their ſubſiſtence than the reſt, to partake with him of that Truſt and Affection, that Homage and Subjection, that is wholly due to him from all his Creatures? What is this, as our Church in her Homily expreſſes it, *But a turning from the Creator to the Creature? Curſed is Man that truſteth in Man,* ſays the Prophet, and for the ſame reaſon in any Finite and Created Being, becauſe in what degree he does ſo, in the ſame *does his Heart depart from God; but bleſſed is the Man that truſteth in the Lord, and whoſe hope the Lord is.*

Jerem. 17.5,7.

What low and mean conceptions of God have thoſe Men, who think his Government of the World muſt be modelled and conformed to a Princes Government over his Kingdom; and becauſe, he being but a Man, and ſo not able in perſon to hear all complaints and redreſs all grievances, appoints Subſtitutes under him, Judges and Magiſtrates to do it, therefore God muſt do ſo too; whereas there is an infinitely wider diſtance betwixt the Wiſdom, and Knowledge, and Goodneſs, and Power of God, and thoſe of the moſt accompliſht Governour, than there is betwixt the height of Heaven and the loweſt centre of the Earth; *My thoughts are not your thoughts, neither are your ways my ways,* ſaith the Lord, *for as the Heavens are higher than the Earth,*

Iſa. 55.8,9.

Earth, ſo are my ways higher then your ways, and my thoughts than your thoughts. The Wiſeſt monarch on Earth falls infinitely ſhort of the perfections of God, his Knowledge is but ſhort, his Power ſmall, and therefore cannot poſſibly without the information and aſſiſtance of others extend the influences of his Government over all his Subjects; did he not make uſe of more Eyes and more Hands then his own, the complaints of ſome would be altogether neglected, and the cauſe of others not rightly judged, his miſtakes would be innumerable, and his wings too ſhort to cheriſh and foſter, to ſhelter and cover every corner of his Realm: But could he act with that plenitude of Wiſdom, and Knowledge, and Power, that is in God, all then might have acceſs to his Perſon, either immediately, or by his Son, that is of like Nature and Power with him, and no Man fear the being ſent back unheard, or the having his cauſe misjudged, the not having Juſtice done him, or Mercy in a compaſſionable caſe with-held from him; Gods Wiſdom is never wearied with ſeeing, nor his Power tired with acting in the World, ſuppoſing the affairs of the World to be infinite which they are not, yet God is infinite too, and now an infinite God can with as much eaſe manage and govern an infinite number of affairs, as one Wiſe Man can prudently manage one affair, Infinite bearing the ſame proportion to Infinite as one does to one.

The ſame fancy likewiſe of making the Court of Heaven reſemble Princes Courts on Earth, hath brought forth that excuſe in the *Romiſh* Supplicants, that it's out of an humble ſenſe of their own unworthineſs, and an awful regard to the Infinite Majeſty of God, that they addreſs to him, as Earthly Subjects to their King, not immediately to himſelf, but by the Medi-

ation of Angels and Saints, thoſe Courtiers and Favourites of Heaven. But what Wiſeman on Earth who is abundantly ſatisfied of the readineſs and ability of his Prince to help him, and hath free leave given him on any occaſion to come, immediately or by his Son, to him, will chooſe to wave this freedom of acceſs, and apply himſelf to ſome inferiour Officer and Favourite, (of whoſe Power and Intereſt he is not ſo well aſſured,) either to relieve him himſelf, or to procure relief of the King for him: This is our caſe, God is of infinite Wiſdom, Goodneſs and Power, every way able on all occaſions to afford ſutable aids and ſupplies to the wants of his Creatures, hath not only allowed, but commanded all *to call upon him in the day of trouble, to pour out their complaints to him*, hath over and over promiſed *to hear their Prayers and to anſwer them*, hath appointed his own Son, God with himſelf, the Maſter of requeſts, from time to time to receive all the Petitions of his Subjects, and both the one and the other are infinitely more able, and infinitely more willing to hear and ſuccour them then the Beſt and Wiſeſt and moſt Powerful of all Created beings; and ſhall we now be afraid to take the liberty that God hath given us? Shall we call that Impudence which God hath made our Duty? Whilſt we pretend Humility, ſhall we forfeit our Allegiance? and diſtruſt his promiſes and ſuſpect the Goodneſs of his Nature for fear of being too Sawcy and too Bold with his perſon? To this pretence of voluntary Humility, the Fathers long ſince, particularly St. *Ambroſe* and St. *Chryſoſtom*, gave a ſatisfactory anſwer; St. *Ambroſe* or whoever was the Author of thoſe Commentaries that go under his name, obſerving that the Heathens uſed the ſame Apology for going to their Gods by their inferiour Deities, as

In Rom. 1, 21.

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the *Romaniſts* do now for their addreſſing to God by Saints and Angels, namely, *As Men go to the King by his Courtiers, out of Humility and a deep ſenſe of the infinite diſtance betwixt God and them*, calls it *a miſerable excuſe*, and adds, *is any Man ſo mad and regardleſs of himſelf to give the Honour due to the King to any of his Courtiers, which if a Man does, he's condemned of Treaſon? And yet they think themſelves not guilty, who give the Honour due to Gods name to a Creature, and forſaking God Adore their Fellow-Servants, as though any thing greater than that were reſerved for God himſelf. But therefore we go to a King by his Officers and Servants, becauſe the King is but a Man, who knows not of himſelf whom to employ in his publick affairs* (without information from others.) *But with God it is otherwiſe, for nothing is hid from him, he knows the deſerts of every one, and therefore we need no Spokeſ-Man but a Devout mind, for whenſoever ſuch an one ſhall ſpeak to him, he will Anſwer him.* St. *Chryſoſtom* alſo often to the ſame purpoſe denies the way of our coming to God to be like the manner of Kings Courts; *When thou haſt need*, ſaith he, *to ſue unto a King, thou art forced firſt to apply to his favourites and go a great way about; but with God there is no ſuch thing he is intreated without an Interceſſor, it ſufficeth only that thou cry in thine Heart and bring tears with thee, and entring in ſtraightway thou mayeſt draw him unto thee*; and for example hereof he ſets before us the Woman of *Canaan*; *ſhe intreated not* James, *ſhe beſeeched not* John, *neither did ſhe go to* Peter, *but brake through the Crowd, to Chriſt himſelf*; *ſaying, I have no need of a Mediatour, but taking Repentance with me to recommend me, I come to the Fountain it ſelf*; *for this cauſe did he deſcend, for this cauſe did he take Fleſh, that I might have the boldneſs*

St. Chry. Serm. 7. of Repentance. Serm. in Pſalm 4. p. 524. p. 802.

to

to ſpeak unto him, I have no need of a Mediator, have thou Mercy upon me.

3. It's highly injurious to the Honour of Chriſt, as the only Mediator God has appointed betwixt God and Man. God, as the reward of the unſpotted innocency of his life and perfect obedience of his Death, exalted him to the right hand of Majeſty and Glory, beſtowed a mediatorious Kingdom on him, inveſted him with all Power in Heaven and Earth, and gave him Authority to receive and anſwer the Prayers of his People. *Jeſus whom ye ſlew and hanged on a Tree, him hath God exalted to be a Prince and a Saviour;* *Let all the Houſe of Iſrael know aſſuredly, that that ſame Jeſus whom ye Crucified, God hath made both Lord and Chriſt. He humbled himſelf and became obedient unto the Death, even the Death of the Croſs, wherefore God hath highly exalted him, and given him a name which is above every name, that at the name of Jeſus every Knee ſhould bow, and every Tongue confeſs that Jeſus is the Lord, to the Glory of God the Father.* So that now to make more Mediators than Chriſt, is, not only to undervalue his allſufficient merits, to diſtruſt his never-failing Intereſt and Power with God, but alſo to invade that Honour and Royalty that God hath conferred on him alone; by giving to Angels and Saints the ſame Power, they give them the ſame Honour too, and Chriſt is robbed of both, whileſt others are made to divide with him. But to which of the Angels or Saints departed, ſaid God at any time, *Sit thou on my right hand to make interceſſion for Men?* Of which of them has he at any time affirmed, as he has done of Chriſt, *He is able to ſave them to the uttermoſt that come to God by him, ſeeing he ever lives to make Interceſſion for Men? That if any Man Sin, he is an Advocate with the Father for him? Or whatſoever ye ſhall ask the Father in his*

Acts 2.

Acts 5.

Phil. 2. 9.

his name, it ſhall be given you? Certainly, they who will have Angels and Saints Mediators betwixt God and Men ought to produce a Commiſſion ſigned by God or his Son Jeſus to conſtitute them ſuch, but this they are no more able to do, then they are to make a grant of ſuch Power and Honour themſelves to them. It's true the Bleſſed Spirits above are ſaid to ſtand about the Throne of God, and the Holy Angels to behold his Face; and as the Honour of a Prince is encreaſed by the number of his Attendants, ſo is our Lords exaltation rendered the more Glorious by thoſe ten thouſand times ten thouſand that Miniſter unto him; but yet it's never ſaid, *They ſit at Gods right Hand, or live for ever to make Interceſſion for us*; and having no ſuch delegation of Power from God for this office, the Honour and Worſhip that belongs to it, can't be given to them without manifeſt Wrong and Sacrilege to Chriſt, who has? The Holy Angels are Gods miniſtring Spirits, and the Spirits of Juſt-Men departed, his Glorified Saints; but God hath made *Jeſus only Lord and Chriſt*; *and put all things* in Heaven and Earth *in Subjection under his feet*; of him only hath he ſaid, *Let all the Angels Honour him, and let all the Saints fall down before him, and all Men Honour the Son even as they Honour the Father.* Amen. John 5. 23.

To Conclude,

WEre we certain that the Saints departed do now reign in Heaven and enjoy the Beatifick Viſion, and that it was lawful to Invocate ſuch as are undoubtedly Saints, as the Bleſſed Virgin and the Holy Apoſtles;

Apoſtles; Yet, methinks, a wary Man ſhould be ſ
and not over-forward to exhibit that honour to all wh
the Pope hath Cannoniz'd; I cannot for my heart
think, that the Prelates and Biſhops in King *Henry*
Eighth's time had as much reaſon to Unſaint *T*
mas Becket for being a Rebel againſt his Prince, as P
Alexander the Third had to Canonize him for be
a Biggot for the Church. What can a ſober Chriſti
think of the Saintſhip of ſome, who never had a
being in the World, and of others who never had a
goodneſs; many of their Saints are meer Names, wi
out Perſons, and many meer Perſons, without Ho
neſs; nay, I am very confident that the greateſt
cendiaries and Diſturbers of the Peace of the World
as well deſerve it, as that famous Pope, *Hildebrand*
Gregory the Seventh. Innumerable might be inſtan
in, whoſe Saintſhip juſtly falls under great Suſpicio
but, it's enough that ſome *Romaniſts* themſelves, a
thoſe of no little Authority in their Church, have gra
ted *that the Popes Canonizations are doubtful and ſubj*
to error; If then at any time his Infallibility ſhou
chance to miſtake, as I am pretty ſure, he has mo
than once done, the Members of that Church are in
ſweet caſe and are not only in danger of Invocati
Saints, but Devils alſo, which is Idolatry with a w
neſs, and by their own Confeſſion.

Bellar. de beat. Sanct. l. 1 c. 7. 8.

Page 62. Line 24. for Invitation, Read Intimation.

F I N I S.

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